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OF

THOMAS CHALMERS, D.D. & LL.D.

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF EDINBURGH,

AND CORRESPONDING MEMBER OF THE ROYAL INSTITUTE OF FRANCE.

VOLUME TWELFTH.

GLASGOW:

WILLIAM COLLINS, 7, S. FREDERICK ST.

LONDON: HAMILTON, ADAMS, & CO.

TRACTS AND ESSAYS

ON

RELIGIOUS & ECONOMICAL SUBJECTS.

BY

THOMAS CHALMERS, D.D. & LL.D.

PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF EDINBURGH,

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PREFACE.

Of the various Tracts in this Volume, we beg to mention, that the one on "The Influence of Parochial Associations on the Temporal Necessities of the Poor," was originally published as far back as 1814; and that the one which respects the "Example of Christ in connexion with Public Charities," though not printed, was written in 1819. The leading principle, however, of the latter composition, has been repeatedly adverted to by the Author in various of his later works—as in the Christian and Civic Economy of Large Towns in 1820, in the Political Economy of 1832, and most distinctly of all in his printed evidence before the Committee of the House of Commons in May, 1830.

There now however appears for the first time in this Series, the distinct intimation of a subject, which, next to the purely theological, appears to us the one that is most entitled to the regards,

whether of the Moral or Christian Philanthropist —the connexion which obtains between the moral elevation and economic well-being of the working classes in society. It is a great question, which of these two has the precedency—not in the order of time, for they might begin and proceed onward contemporaneously; but which of these two has the precedency in the order of influence, or in the order of cause and effect. Our own belief is, that, in this latter order, the moral takes the precedency of the economical; or, in other words, that, through the medium of popular intelligence and worth, a great and stable advancement, in respect of their comfort and independence, awaits the humbler classes of the community in every land where the lessons of the gospel are effectually and universally taught.

For it is unnecessary to state it as our conviction, that, to carry this cheering anticipation into effect, the education, as comprehensive of what is taught both in Churches and Schools, must necessarily be a Christian education. The present unholy attempts to dissever the scholarship from the religion of our people, if not counteracted by the friends of Christianity, will land only in the derangement of all our existing social relations,

and utter discomfort of the people themselves. But whatever the intermediate disorders may be, to which an infidel or demi-infidel policy might expose the nations of the earth, we have no doubt, that, after the delusion is over and men have returned to the paths of truth and of soberness, what is now experienced of individuals will then be experienced of whole communities—if they will seek first the kingdom of God and His righteousness, all other things will be added to them; and godliness, collectively as well as personally and separately, has the promise of the life that now is, as well as of the life that is to come. This great lesson, only touched upon in the present Volume, will be more fully propounded in the future Volumes of this Series; and more especially in our treatment of those ecclesiastical and economical questions, which relate—first to that greatest of blessings for all orders of the state, a system of general instruction in which all might be included—and secondly to that great if not greatest of evils, more especially for the lower orders, a system of compulsory and legalized pauperism.

CONTENTS.

PREFACE v

The Example of our Saviour a Guide and an Authority in the Establishment of Charitable Institutions . . 11

On the Necessity of uniting Prayer with Performance for the Success of Missions 4*

The Duty of giving an immediate Diligence to the Business of the Christian Life: an Address to the Inhabitants of the Parish of Kilmany 69

The Influence of Parochial Associations for the Moral and Spiritual Good of Mankind 123

On the Consistency of the Legal and Voluntary Principles, and the Joint Support which they might render to the Cause both of Christian and Common Education . . 161

Considerations on the System of Parochial Schools in Scotland, and on the Advantage of establishing them in Large Towns 191

On the Technical Nomenclature of Theology; being the Substance of an Argument contributed to "The Christian Instructor" in 1813 221

On the Efficacy of Missions, as conducted by the Moravians; being the Substance of an Argument contributed to "The Eclectic Review" in 1815 251

On the Style and Subjects of the Pulpit; being the Substance of an Argument contributed to "The Christian Instructor" in 1811 299

On the Difference between Spoken and Written Language; being the Subject of an Argument contributed to "The Eclectic Review" in 1816 323

Remarks on Cuvier's Theory of the Earth, in Extracts from a Review of that Theory which was contributed to "The Christian Instructor" in 1814 347

Speech delivered in the General Assembly of 1833, on a Proposed Modification of the Law of Patronage . . 373

A Few Thoughts on the Abolition of Colonial Slavery . 399

THE EXAMPLE OF OUR SAVIOUR

A GUIDE AND AN AUTHORITY

IN THE ESTABLISHMENT OF

CHARITABLE INSTITUTIONS.

PREFATORY NOTICE.

THE principle expounded in this Essay has been again adverted to in my work on Christian and Civic Economy published sixteen years ago,—in my printed Evidence before the House of Commons in May 1830,—and in my Political Economy published in 1832.

THEOLOGICAL

THE EXAMPLE OF OUR SAVIOUR A GUIDE AND AN AUTHORITY IN THE ESTABLISHMENT OF CHARITABLE INSTITUTIONS.

"Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with us now three days, and have nothing to eat: and I will not send them away fasting lest they faint in the way."—MATTHEW xv. 32.

"When the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? Jesus answered them, and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled."—JOHN vi. 24—26.

"But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all."—MATTHEW xii. 15.

COMPASSION is that feeling which arises in the heart of a human being, when he looks to the misery of another—which, if unmixed with other feelings, keeps him restless and dissatisfied till the misery be done away—which prompts him to measures of relief; and at length finds its ultimate gratification in the deliverance of its object, from that suffering which called forth the sensibility that we are now adverting to.

But there may be other feelings excited by the

very same object, and which tend to modify or to suspend the exercise of compassion altogether. The misery in question may be the infliction of a punishment; and our sense of justice, if it do not prevent the existence of a sense of compassion, will at least so far keep it in check, as to restrain us from obeying the impulse of it. Or it may be the pain of a severe but salutary operation; and then the sensitive compassion which we would feel in common with children, we do not like children follow —and just because we put it under the control of a higher and more intelligent compassion. Or it may be the immediate suffering of a correction, administered for the moral good of him who is its object; and still there may be a moral rectitude in withstanding the dictate of compassion, while we feel the emotion of it. And thus while it goes to form a revolting unloveliness of character, to have a heart unmoved by even the slighter or more transient distresses of our common nature—yet it also goes, not to impair but to perfect the character, when all these constitutional movements are brought under the guidance of principle, and of a virtuous and intelligent regard to the higher interests of our species.

In a matter of charity, a man may have the intelligence without the instinct; and we then look to him with something of the same dread and aversion, that we do to one of those mutilated spirits among the infernal, who are permitted to retain the energies of their nature, after all its moralities have been extinguished. Yet that is no good reason, why all our preferences should be directed

to him, who has only the instinct without the intelligence—why the question should not be looked to with the eye of discernment, as well as with an eye of tearful sensibility—why thought and experience and wisdom should be banished from this department of human affairs—why the higher powers of the mind should not be admitted into the deliberations of charity—or, when sense is offered as well as sympathy upon the subject, why all the voices both of male and female sentimentalism should therefore be formed into one mighty effort to cry it down.

There is perhaps no one agony to which by our corporeal frame we are liable, that draws forth a readier compassion, or leads more surely to a consequent act of relief, than the agony of hunger. It is positively not in nature, to remain steeled against the look of despair, or the look of pining consumptiveness, with which it implores a relief to its cravings. There may be the suspicion of imposture, to shut and to harden the heart; and little do the poor among the people know, how their deadliest enemies by far, and they who have done most to shift the flood of liberality away from them, are to be found among those, who have counterfeited their sufferings, and handled their words and their sighs deceitfully. But let there be no deceit on the one side, and no imagination of it on the other; and it would argue a man to be a monster, could he withstand the piercing or the plaintive cry of a brother in the agonies of hunger. The law which would inflict such a suffering as this, even for the worst of crimes, would, in any humanized country, be reduced

to a dead-letter, for the want of agents to carry it into execution. There would not be found, even among the hardiest officers of a gaol, men, of nerve enough and sternness enough, to be faithful to the barbarity that was assigned to them. The whole vicinity of such a place of torture, would itself be in torture, under the consciousness of any one portion of our nature being within its reach, and lingering under the inflictions of a calamity so exquisite. The very poorest of the people could not bear the thought of it; and they would be seen to elude the eye of half-conniving sentinels, and to cast a pittance of their own scanty fare through the gratings of this cell of anguish. Humanity would rise in rebellion against such a proceeding; and the law be trampled, as it ought, into utter inefficiency. So that, however man may blunder his arrangements for the anticipation of eventual hunger, man, if not an outcast from the general character of his fellows, never can listen unmoved to the claims of actual hunger. The speculation which would harden him into such indifference as this, deserves to have the seal of infamy set upon it—and no talent by which it is defended, no eloquence by which it is set forth to public acceptance, should go to shield it from the vengeance of public reprobation.

Nothing then can be more clearly imperative on the disciples of Christ, than to follow out those impulses of compassion, by which they are prompted to the redress of such sufferings, as are presently before them. "If a brother or sister be actually naked, or actually destitute of daily food; and one of you

say unto them, Depart in peace, be ye warmed and clothed, notwithstanding ye give them not those things which are needful for the body—what doth it profit? And whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him—how dwelleth the love of God in him?" And further, nothing is more thoroughly accordant with the whole spirit and character of our faith, than when, under the instigation of a more active and aspiring good-will, man, instead of waiting until distress presents itself before him, goeth forth on the errand of search and of discovery among its likely habitations—than when, with something more than a house and a heart open to the applications of the wretched, he maketh his own positive and personal aggressions on the territory of wretchedness—than when, he not only consents to relieve, but offers to relieve; and not only welcomes the proposals of charity, but originates the proposals of charity—Visiting the fatherless and the widow in their affliction; alive to all the actual distress that is within his reach; and holding the very existence of misery, whether seen or unseen, to be a claim upon his attentions and his services.

But what I think is egregiously wanted on the part of the benevolent public, is a clear and steady discernment of the difference that there is—between a proposal for the redress of present suffering; and a plan, which, additionally to this object, does, by the stability of its mechanism and the perpetuity of its operation, involve in it a proposal for the redress of future suffering. The object is altogether

excellent. The desire that such distresses as are not yet in existence should be relieved when they arise, is just as much the natural and legitimate working of a principle of compassion, as the desire that the distresses now around us should be so relieved. Propose to compassion, either a suffering that now is, or a suffering that is certainly to be; and you in each case place before it the very object on which it fastens, and in which it finds matter for its proper and congenial exercise. In thus doing you make an appeal to the heart. But when you come forth with a plan, you come forth with an appeal to the understanding. A plan may, it is very possible, aggravate the distress which it proposes to do away. It may beget a delusive hope of its efficiency as a corrective to human suffering, and thus slacken the operation of all the preventatives of human suffering. Instead of drawing the rich into a closer and kindlier habit of intercourse with the poor, it may, through the intermedium of that body of management on which its execution is devolved, rise as a barrier of separation between them. It may be such a system of public and regulated charity, as goes to stifle and supersede the compassion of the heart instead of softening it; and, with the seemly apparatus of direct security which it has raised for the accommodation of the destitute —all it may ever do, is to force one great stream into an abyss that is bottomless; and to dry up or divert those innumerable lesser streams, which else would flow, in fruitful and refreshing circulation, among the many reservoirs of private society. All this may be a man's understanding; and, whether

in error or not, it may be the understanding of one, who, along with the principle of intelligence in his bosom such as it is, may have room in its receptacles for lodging a compassionate heart. It may be the understanding of one, who feels compassion for all the misery that now is; and with whom it is the whole aim of his most strenuous philanthropy, to maintain among mankind the entireness and the efficacy of compassion, in unimpaired reserve for all the misery that is to come. It may be the understanding of one who partakes in all the sympathies of nature, and at the same time has such confidence in their wise and ready adaptation to the sufferings of nature—that he looks on the intermeddling, either of legislative or municipal wisdom, as pregnant with danger and disturbance to the best interests of humanity. It is not because he is hostile to commerce that he deprecates the interference of public regulation; but because he thinks that commerce thrives most prosperously, when left to the operation of her own unfettered principles on the wants and activities of the species. It is not because he is hostile to benevolence, that he protests against every attempt to turn a matter of kindness into a matter of compulsion; but because he thinks that benevolence, left to her own free and spontaneous energies, will shed a more abundant blessing upon the land, than benevolence moulded into the shape and lifelessness of a statue, by the hand of legislation. If he be wrong, he is only wrong in understanding; and for this error, let him be taken to the field of argument, and there let him endure all the severities of the contest, and,

if so be, all the disgrace of an overthrow. But it ceases to be argument, and sours and blackens into calumny, when the impeachment is raised, not against his notions, but against his sensibilities—when denounced as the enemy of all benevolence, because, in resistance to modern inventions, he proclaims her authority in the way which he thinks to be coeval with the law of revelation and the law of the heart—when charged with the guilt of a rebel against the established maxims of charity, because he cannot bow the knee to the mandates of those courts and corporations of charity, which owe their title of established only to the perpetuity of error—when represented as a transgressor against nature, because he resists the deviations which have been made from her; and as trying by wisdom to school away all the sympathies of the human frame, only because he resists the encroachments, which the wisdom of man has made on the wisdom of Him, who, as the architect of the human frame, is also the alone rightful architect of all human morality. It is then that the poison of injustice enters into the controversy. It is then that the torch of truth is exchanged for the firebrand of discord; and her angry flash is all that remains to lighten up that field, where the war of argument has now become a war of recriminations. Let us cease to wonder, that, amid the thickenings of such a warfare, evil should be called good, or good should be called evil; that they should be traduced as having no heart, who have stood forth the most zealous champions of all its prerogatives—as having tried to extirpate humanity, who have done most to

rescue her from thraldom—as having aimed by the weapon of an intellectual demonstration at the overthrow of benevolence—when their whole aim was the overthrow of those intellectual perversities, which have been gradually embodied into the practice of the existing generation; and which have done so much to congeal benevolence, and to cramp all its feelings and all its generous aspirations among the entanglements of an artificial mechanism.

We now proceed to the direct consideration of the passages which have already been submitted to you.

I. From the first of them, do we learn the effect, which the exhibition of actual suffering had on the heart of Him, who, both in feeling and in morality, is held forth in Scripture as a pattern to us. Without any reference then to the origin of the suffering, was he immediately moved to compassion on his view of the existence of it. There may have been a culpability in the origin. There may have been a want of foresight, on the part of the people. There may, with some of them, have been the abandonment of their regular occupation for a few days, on the impulse of an idle curiosity. There may, even at this earlier stage of their experience of Jesus Christ and of the rule of His proceedings, have been the sordid expectation of a miraculous supply from heaven, to relieve that hunger, against which they had failed to provide by their own industry. But no matter. Here is wretchedness in actual being, however it may have originated. Here is a multitude overtaken, and now in agony.

Here a sense of their helplessness and of their danger and of their distance from food, is now spreading a visible alarm through this crowd of population. Here symptoms of increasing restlessness, and groups of busy consultation, and the evident awakenings of one topic and of one terror among them all, and a gathering hue of despair on the countenance of mothers, and the cries of famishing children—are now beginning to give authentic proclamation of nature in distress. And what was the effect we ask on Him, who took upon Him this nature; and that too, with the design of authorizing and exemplifying all the virtues of which it is capable? Did they suggest to Him at the moment any calculation either of causes or of consequences? None, or none at least that we read of. Did they lead Him to brood, in chilling thoughtfulness, over either the habits of past improvidence, or the possibilities of future unbelief? No. Did He, in the conduct of relieving them, devise any line of separation betwixt the deserving and the undeserving? No. Did any one maxim of economy or of science, offer to lay an arrest upon his sensibilities, or to deafen the energy of that pleading voice, which now arose from the multitude before Him? No. He looked to them, we are told; and He had compassion on them that they had nothing to eat; and He could not send them away fasting—lest they should faint on the way. He felt the urgency of the call, and he forthwith acted upon it. He provided for the whole extent of the present emergency; and, without delay or without discrimination, did He bring forward food for all, so that they did all eat and were filled.

And so may it happen in the present day. Distress may come at unawares; and this distress may extend to a multitude. By one unlooked for evolution in the mechanism of trade, a whole class of society may suddenly be overtaken; and, what with the actual misery of the present and the gloomy forebodings of the future, may realize the very sensations which drew out a miracle of loaves from the pitying Saviour. It is clearly our part to feel as He felt, and, as far as we are able, to do as He did. And were it possible to single out from the mass with which they are intermingled the verily destitute; and so to conduct the ministration that they should obtain all the benefit, without the encroachment of unworthy competitors; and so to pour in a stream of liberality on the one hand that it shall not be neutralized on the other, as it often is in the case of a public and combined movement of charity, by a consequent and a further depression in those very wages, the insufficiency of which is the cause and the essence of the whole disaster—In a word, were it possible actually to know, as our Saviour knew, the whole length and breadth of the calamity—actually to bring it forth into a distinct place, as our Saviour did, and, by the might of an uplifted arm, to crush it there into utter annihilation—actually to send forth such a flood of copiousness on this epidemic plague, as to quench and to overwhelm it—and so by some process that has not yet been discovered, to meet the recurring visitation, that, instead of an invariable cry, sent forth as if from the devouring grave, that it is not yet enough, some fragments of the distri-

bution were left and gathered up after all were satisfied—If it be in the power of assembled men thus to surmount this evil, without the infliction of greater evil, both upon the character and interests of humanity—then, let the charities of all be formed into one great and visible aggregate, for the purpose of sweeping it away. But if this is not possible; if man cannot do with success by a combined effort upon the multitude, what every man might do, each with a measure of success, on his separate portion of it—Then does it not follow, that because the wisdom of man has failed, the will of God should fail—that because the contrivance of man should be abrogated, the commandment of God should be abrogated—that because the machinery of human concert has been found ineffectual and may therefore be dissolved, the morality of human conscience should also be dissolved. Compassion is still the unrepealed law of every individual heart, and that whether man by his laborious combinations has done more to aid or to impede the execution of its dictates. If a right economy of general and extended distribution, like one of the secret things of God, be above his skill, that is no reason, why any of the revealed things of God should be deemed beneath his submission—or why he who is rich in this world should not be rich in good works, and ready to distribute, and willing to communicate. O no, my brethren. Let men controvert, and calumniate, and strive with each other, in the contests of mutual vanity and intolerance, about plans—be assured that you will never lay hold on eternal life, unless you keep your firm and your fast hold upon

principles—that compassion is a principle of uncancelled authority; nor can you expunge it from your bosom, without expunging from it the resemblance of the Godhead, in one of the brightest of its lineaments—that in this, and in every season of general disaster, there is a louder call for its exercise; and each should now be looking with a wakeful and a pitying eye to the want and the wretchedness that multiply around him—that each should fill up his own little sphere of attention with the offices of kindness; and, in despite of cold speculation either about the origin or the result of our present sufferings should hold, even as our Saviour held, the existence of suffering to be in itself a claim upon his sympathies to be in itself a call upon his services.

If any plan of wide and artificial co-operation shall be found effectual, then the advocate of compassion does not embarrass this plan—he only stimulates its formation, and puts more alacrity into all its movements. If again, with all the devices of a deep and variously exercised sagacity, no such plan can be adjusted—it is not he who is chargeable, but the impotency of human wisdom, or the uncontrollable difficulties with which it meets in the constitution of human society. This may be matter of regret, just as we regret any other evil for which there is no remedy. But if any thing can alleviate this regret, or rather do it away altogether, it will be the discovery, that the remedy does not lie in the devisings of human wisdom at all, but in the simple doings of human obedience—that if each individual be left to the force of his own conceptions

of duty, and the play of his own unsophisticated feelings, a better compound result will be obtained, than ever can be reached through the bye-paths, and the intricacies of any great political contrivance —that there lie scattered through the mass of society such vigilance each for himself and such sympathy each for another, as, if unmeddled with by legislation, will ensure a better state of things, than legislation with all her powers ever can effectuate —that, even separate from Christianity, nature works too powerfully in the hearts of individuals— as that, if famine do not withhold the materials of subsistence, no human being ever will be permitted to perish for hunger in the sight of his fellows— that if to the compassionate instincts of nature in any given neighbourhood, there be superadded the lights and the lessons of the gospel, there will be placed in the way of an event so distressing, the barrier of a moral impossibility—that in such a state of things, abundance does find its way, in a thousand rills of unseen beneficence, among the habitations of the destitute; and comes into kindlier and more effective contact with human suffering, than ever can be reached by the unwieldy operations of a large and general superintendence—In other words, that a problem which is now exercising and baffling the ingenuity of many speculators, owes all its difficulty to the ambition of meddling with a matter that is too high for them—that if they would simply let it alone, and leave nature and Christianity to their own influence, they would do for the cause of philanthropy what parliament does for the interests of trade, when, repealing alike her restric-

tions and her encouragements, she withdraws that hand by which she meant to help, but has only embarrassed the operations of merchandise. In a word, we cease from our regret for the inefficiency of plans, when made to see that any mechanism of general and apparent distribution which art can devise, goes only to supersede the operations of a previous and a better mechanism—that, in spite of the prevalence of selfishness in our world, more is done for it even now, by each kind-hearted individual betaking himself in simplicity and in silence to his own separate walk of acquaintanceship among the poor, than by all the paraded charities of our land. And the delightful anticipation is before us, that, in proportion as Christians are multiplied; in proportion as Christian instruction is dealt out in larger quantities, among the families of a heretofore neglected population; in proportion as the mass of our assembled millions is broken down into manageable fragments, and facilities are opened for the intercourse of wisdom and piety throughout the habitations; in proportion as men go forth amongst their fellows on the one errand of preparing them for heaven—in that very proportion will a mutual kindness be diffused through every neighbourhood, to reduce and to sweeten all the hardships of the pilgrimage which leads to it—So that if any hearer among you is like to be lost in bewilderment among the intricacies of a plan, be assured that your best contribution to the good of society, is to submit your heart and conduct to the authority of a principle; and, while I proclaim the sanctions which the principle of compassion has gotten from the

law of God, and the example of our Saviour—learn that your duty is, under the workings of this sensibility, never to hide yourself from your own flesh, but to devise liberal things in your heart, and to do with your hand and with all your might that which the hand findeth to do.

II. The next passage which I shall offer, is from John vi. 25—27. Here there is no miracle of loaves recorded, and it is likely that none was performed. We read only of two instances of such a miracle; and in each of them the multitude were overtaken with hunger. Even His own disciples, familiarized as they were to the supernatural achievements of their Master, were not, in either of these instances, counting on any miracle in their behalf, and far less, it is to be presumed, would the people be counting on it. He, in both these cases, felt a movement of compassion towards them, and He followed it. But when, instead of hunger overtaking them, they voluntarily courted hunger for the sake of the indolence which came before, and of the relief which they hoped would come after it—when, instead of being assailed by it in the shape of an unlooked-for visitation, they were actually drawing it upon themselves in the prospect of another compassionate interference—when dependence on the power and the kindness of another, was undermining the dependence they ought to have felt on the resources of their own care and their own industry—let us observe in this passage, how the discerning eye of the Saviour marked the first dawning of this sordid and mercenary expec-

tation in their hearts, and how immediately He repressed it. There was room it would appear in His moral constitution, both for that softness of character, which is easily touched and awakened by the sight of human misery; and also for that firmness of character, which could promptly minister a wholesome correction, and set up a preventive stay to the progress of human worthlessness. Those philanthropists, who calculate as well as feel for the good of humanity, may take comfort under all the imputations of harshness and barbarity which are preferred against them—when thus made to understand, that calculation had its place, as well as feeling, with Him whose character was above every imputation—with Him in whose person all the graces were mixed and attempered with all the solidities of human virtue—with Him of whom it is recorded, that He both cast a weeping eye over the sufferings of our nature, and looked with the full scrutinizing gaze of an unclouded penetration on its sin and on its sordidness—who, on one occasion, put forth a miracle, that he might minister food to the actual hunger of the multitude around Him; and, on another occasion, withheld that miracle, lest it should minister food to the depravity of the same multitude. There is much to be gathered from the way in which He at one time relieved their necessities, and He at another time checked their expectations—And let this passage of our Saviour's history, while it may serve to guide, serve also to console every faithful disciple of His, who suffers under the execrations of a generous but mistaken sensibility; and that too, at

the very time when laboriously toiling in all the duties of benevolence, and anxiously exploring a clear and conscientious path through all its difficulties.

Our Saviour could have ministered food to the destitute, with as great facility as He ministered health to the diseased; and it is a question worthy of being considered—why He was so sparing in the one, and so abundant and so indiscriminate and for any thing we read so universal in the other ministration. We know not that He ever sent a petitioner for health uncured or disappointed away from Him; and we know not, at the same time, if He ever above twice in the whole course of His history upon earth, interposed with a miracle for the relief of hunger—while, in the passage before us, it appears, that, instead of meeting, He rebuked the expectations of those who were running after Him in the hope of such a miracle. The truth is, that our Saviour's progress in Judea had before this time become a path of public notoriety. The eye of general observation was upon all His footsteps; and the report of every transaction of His was now sure to circulate through the land. So that the operations of His beneficence were quite equivalent, in effect, to the operations of a proclaimed charity; and you have only to conceive the effect that it must have had on the habits of the people—did the Saviour, by an indefinite multiplication of loaves, hold out the assurance to all who followed Him, that they would also be fed by Him. It would, in fact, have deranged the whole mechanism of Jewish society; and the people, at

large from the regularities of their wonted employment, would have carried a thickening and accumulating disorder along with them over the whole country. Every wholesome habit of industry would have been suspended—had the great teacher of moral righteousness been thus transformed into the almoner of assailing multitudes. And it would not only have brought a great civil and political mischief upon His countrymen. It would have also raised a subtle and unsurmountable barrier, in the way of every conversion from sin unto God. It would have marred the success of His own peculiar enterprise in the world. His object was to lead men on the path to heaven; but it is essential to the act of walking on this path, that there be the self-denial of every earth-born propensity—so that, from the very nature of the case, it ceases to be a movement heavenwards, when men are led to it by the bribery of this world's advantages. Godliness by being turned into gain, ceases to be godliness. His undertaking, was to accomplish in the person of every disciple, a triumph of the spiritual over the sensitive part of the human constitution; and to raise the affections of our degenerate nature, from the things which are beneath to the things which are above. Had He, in possession of the gift of multiplying loaves, done without measure and without consideration, what many of our scheming philanthropists would have counted so desirable, He in fact would have nullified His own errand. He would have stifled that principle which He wanted to implant, and nourished that principle which He wanted to destroy. He would

only have deepened and confirmed that sunken debasement into which humanity had fallen; and, besides throwing the whole population among whom He expatiated into a state of restless and dissatisfied turbulence, the only other effect of His visit would have been, to have graven on the character of our species the traces of their selfishness and their sensuality, more indelibly than He had found them.

Something surely is to be learned from the caution, wherewith our Saviour put forth such miraculous powers, as might tempt the indigent away from their regular occupations. There was an unavoidable publicity in His proceedings; and there is a publicity equally unavoidable, in the proceedings of every corporate and combined charity. The lesson of the passage now under consideration, is not surely that any private individual should steel his heart against the sufferings of the poverty that is now in existence. I have attempted to draw an opposite lesson from the first of these passages. But it ought at least to make every body of individuals, advert to that publicity which their doings have in common with the doings of the Saviour; and to be alike cautious with Him of the mischief which may flow from it. We are not to overlook the distinction which obtained in His practice, between miracles for the relief of hunger and miracles for the relief of disease. It may suggest a like distinction in our practice, between public measures for the relief of hunger and public measures for the relief of disease; and know, that, while it is the duty of each to carry in his bosom a heart most feelingly alive to all the suffer-

ings of the poverty now in existence—it follows not, that it is therefore his duty, to enter into any scheme or any organization, which may have the effect of bringing more poverty into existence; of alluring men from their habits of self-dependence and self-respect; or, under the guise of liberality, of bringing a cruel disappointment on all its desires, and stamping an impotence and a folly on all its devices.

III. We now come to the third passage—from which, when taken in connexion with the whole history of our Saviour's miracles, we infer, that the caution which marked His proceedings when acting in the capacity of an almoner, He put altogether away from Him when acting in the capacity of a physician—that, whatever restraint he laid on His supernatural power of ministering to the necessities of indigence, He laid none whatever on His supernatural power of ministering to the necessities of disease—that, however fearful of mischief He seems to have been, had He expatiated with all the publicity, and all the dependence that might have attached to Him on the one walk of beneficence, He seems to have had no apprehension of danger to the sufferers themselves by His expatiating with all publicity and freedom on the other walk of beneficence—healing every sickness and every disease amongst the people; leaving no recorded instance behind Him, of a single petitioner for a cure being sent disappointed away; and repeatedly, are we told, when surrounded by crowds of imploring sick, looking to them, and having compassion on them and healing them all.

It may be right to advert shortly, to one great distinction in point of effect, between a public and indefinite system of operations for the relief of indigence, and the same system of operations for the relief of disease—as it may both serve to explain the conduct of our Saviour, and guide us in the paths of a wise and enlightened imitation.

The great cause of the distinction between these two cases is this.

To be an object for the one charity, a man has only to become poor; and though there be no charm in poverty itself, yet there are charms innumerable in the path of freedom and indolence and dissipation which leads to it. Poverty is the spectre, which stands at the termination of this path; and so frightful in aspect, that, when seen though afar without mitigation and without disguise, it is able to scare away the great majority of the world from any wilful approximation. On the entrance of that descending avenue which leads to want, there lie a thousand temptations; but, such is the power of human foresight, that a view of the spectre at the other end, is generally of force enough, and counteraction enough, to neutralize them. Now a public charity for the relief of want disarms this spectre. It relieves men of their present care, and of their present strenuousness; and so is it ever found, that, in proportion to the amplitude of such a charity, is the number of candidates for admission—and each having the real qualification too, of actual poverty to plead for them.

To be an object for the other charity, a man

must be under disease; and, unless when disease is the effect of vicious indulgence, there is a strong and universal recoil on the part of nature, from the very first approaches of it. No man, generally speaking, will take on disease for the sake of its remedy—any more than he will put out his eyes for the benefit of a blind asylum; or will break a limb, for the sake of its amputation; or will inflict any wilful mutilation upon himself, for the benefit of admittance into an infirmary. Men find their way to the one charity by a transition of pleasure—they find their way to the other by a transition of pain. The one in this way multiplies its objects, beyond its powers of relieving them; and thus adds, we believe, to the misery, as well as to the worthlessness of our species. The other does not so multiply its objects; and thus, by all the relief which it deals out on them, does it effectuate, without deterioration to the character, a clear abridgment on the sufferings of humanity.

In order to obscure the line of distinction between these two charities, it might be alleged, that, by exertion and economy on the part of individuals, each may render himself independent on charity for the relief of his wants; and that it is just by a higher degree of the same exertion and economy, that he renders himself independent on charity for the relief of his diseases. And certainly, as it does argue a higher independence in fact, when a man is able, on his own resources, to meet all the contingencies of his lot—so it does argue a higher independence of feeling, when a man aims, not merely at paying for himself what an hospital of poverty might

otherwise offer to provide and to pay for him, but also to pay for himself what an hospital of disease might otherwise offer to provide and to pay for him. But still the one case does not melt into the other by a continuous gradation. There is a broad and immutable line of distinction between them. The one enlists the human will on the side of poverty; and therefore is sure to increase its ills, up to and beyond the measure of its own alleviations. The other never can enlist the human will on the side of disease; and therefore effectuates an unqualified good, by every inroad that it makes on the mass of involuntary wretchedness. Open the door of any public receptacle for indigence; and let the whole of this argument fall to the ground, if the invariable result of such an experiment has not been,—that the amount of poverty left out, swells instantaneously beyond the amount of all that poverty that was untouched and unrelieved at the outset of this operation. Open the door of a public receptacle for disease; and, by each patient who enters in, is the field of general humanity more delivered from the burden of that distress which lay upon it. There is, by a principle of our nature, a creative and multiplying process to fill up all the vacancies, which the hand of a public and permanent charity attempts to make on the territory of indigence. There is no such principle, and no such process, for filling up the vacancies, which the hand of public charity makes on the territory of disease. By every shilling surrendered for the one object, you recede from its accomplishment. By every shilling surrendered for the other, you

draw nearer to its accomplishment. Push the one to its uttermost; and you arrive at the result of a beggared population absorbing for its maintenance the whole wealth of the country, and the wealth of the country withering into decay from the decaying industry of its population. Push the other to its uttermost; and, with a small and definite fraction of the country's wealth, you accomplish all that can be accomplished for the mitigation of the evils, to which by nature and by providence the people of every country are liable. By every step in the progress of the one operation, you feed and inflame the mischief which you are vainly trying to extirpate. By every step in the progress of the other, you make a clear and satisfying advance towards an assignable fulfilment.

Doubtless the mind of an Icelandic native is sustained at a higher pitch of anticipation, and it may go to induce a habit of more virtuous economy —that, in addition to the cares of the men of other countries, he has to provide against the ravages of the impending volcano. Yet, if practicable, who would spare the combined expense, that could divert those fires to the bottom of the ocean? And it nerves and elevates the character of a northern peasantry, that they have to look forward to the severities of the coming winter; yet, if it could be purchased, who would not think it worthy of being so—that, by some mighty contribution, they obtained a softening of their climate and an everlasting exemption from its storms? And those men who live in a region of pestilence, would have a loftier cast of intelligence than their fellows, were

they at all times wisely and carefully prepared for its periodic visitations. Yet what surrender of wealth would be counted extravagant, that could bring some healing stream to circulate through the land, and to chase for ever the contagion away from it? And, in like manner, we, though we live at a distance from these extremes, have still the inflictions of nature and of necessity to contend with. And it doubtless argues a higher tone and state of a family—when, by the moral force of industry and care, it can not only provide for the ordinary accidents; but also for the accidents of blindness, and derangement, and dumbness, by which any of its members may be visited. Yet if nature could be bribed by money, tell me what would be the sum too large, to obtain from her in every district of the land, a medicinal well, of effect to cure and to alleviate each of these calamities? Would not such an accommodation as this, both of public notoriety and of permanent continuance, just translate our country into permanently better circumstances than before? The supposition is altogether fanciful. But it serves our purpose—if a public institution for any of these objects, formed out of the united sums of many contributors, is just, in its economic effect on the character and condition of our people, an equivalent to one of these wells. It is only, by the substitution of art for nature, translating our land into the condition of a more richly gifted country. By the money laid out on an asylum for indigence, you do not strike out a new fountain of abundance in the country—you do not purchase additional fertility

to our fields—you do not obtain a larger proportion of food to the population—you only change the distribution of the food, and make it a worse distribution than before. By the money laid out on an asylum for disease, you strike out a new fountain of health in the country. You erect a Bethesda, out of which there may issue a refreshing stream on the sick and infirm of our population. And in all these ways, may it be proved, that there is indeed a firm barrier of distinction, between a public and indefinite system of relief for pauperism, and a public and indefinite system of relief for disease? The one, in truth, never can overtake the cases which its own operations tend to multiply. The other may be safely carried onwards, till, by the interest of a permanent capital, it becomes commensurate for ever to all the demands which the country may make upon it.

There is not only wisdom, but a profoundness of wisdom, in the example of our Saviour. And in the matters of human charity, will it be seen, that, both by the actions of His history, and the admonitions of the greatest of His apostles, He not only provides in the best manner for the worth of individual character—but that He also provides in the best manner for the economic regulation of the largest and most complex societies.

He in the first instance gives us an example of the softest compassion at the sight of human misery; and He lets us know by it, that, if there be actual hunger within our reach, for which there appears no remedy—it is our part to give way to the sensi-

bilities of our nature, and to stretch forth a helping hand for the purpose of relieving it. He would have spared the miracle, had other resources been at hand; but the people were far from the food of markets, or the food of their own habitations. He would have left the case to themselves, could they have supported the fatigue of reaching it themselves; but they would have fainted on the way—and therefore, as an example to us to give in such a predicament out of our abundance, did He call down a miracle from Heaven that the people before Him might eat and be filled.

In the second instance, what He granted to the urgent necessities of the people, He refused to their sordid expectations. It was not His habit to provide food for His followers in this extraordinary manner. He left poverty to the effect of its natural exhibition on the compassionate nature of those who were near it—and a nature which all His lessons are fitted to render more compassionate than before. He must have thought that it was better thus to leave it—than to bring out the clustering multitudes around Himself in the capacity of an almoner. All His doings were of public notoriety; and, in point of effect on the comfort and character of His countrymen, would they have been the same with the operations of a public charity. And we are not afraid to affirm—that generally it were better still, to leave the cause of indigence to the play of those innumerable sympathies, which are to be met with in manifold detail, and in deeply-extended diffusion, throughout every community of human beings—than that, by the existence of a great and widely-visible institution,

either the recipients of charity should be tempted away from the resources of their own industry; or the dispensers of charity should be tempted away from the work of each cultivating his own province, and lavishing those generosities of character which adorn the man and are altogether indispensable to the Christian, on the walk of his own separate and familiar acquaintanceship.

But in the third instance, when he threw off all reserve, and stood publicly out to the eye of His countrymen in the capacity of a divine teacher—He also threw off all reserve, and stood as publicly out to the eye of His countrymen, in the capacity of one who healed all manner of sickness and all manner of diseases among the people. He did not bring down subsistence by miracle, and cast it abroad amongst them. But He brought down health by miracle, and cast it abroad amongst them. He did not encourage the people to forsake their callings and to riot after Him in trooping disorder through the country for food; but He laid no such prohibition on blameless and helpless disease. He did not choose that the report of His appearance, should be the signal for a jubilee of idleness and dissipation among His countrymen; but when it brought out the maimed, and the halt, and the dumb, and the lunatic, and those who were sick and sorely afflicted with various infirmities from the surrounding villages, He sent them not away. He saw a distinction between the one claim and the other, and He acted upon it. The restless philanthropy of the day, ever scheming and ever intermeddling with the previous arrangements of nature,

may gather some lessons from that peculiarity, which characterized the march of His wise and effective beneficence through the land of Judea. Whatever discouragements it may draw from His example in the erection of an asylum for indigence, it can draw none against the erection of an asylum for disease; and while the boding apprehension both of moral and physical disaster hangs over the one institution, do we infer, that, with the other, may its door be thrown open, and all its accommodations be widened and multiplied—till every imploring patient be taken in, and a harbour of sufficient amplitude be provided for all those sufferings, which an uncontrollable necessity has laid upon our species.

I shall conclude this argument, with three observations. First, we are quite aware of the advantage, which they, who contend for a public and proclaimed charity in behalf of indigence, appear to have over their antagonists. On the first blush of it, it looks like the contest of human sympathy against human selfishness—of kindness pressing a measure of positive beneficence, against steeled and hardened barbarity, labouring with all its strenuousness to put it down. We are aware of the apparent advantage which this gives to the combatants on the other side of this deeply interesting controversy; and we are equally aware of the uncandid and unmerciful use that they have made of it. Strange that the plea of compassion should be so vehemently urged, in defence of a system under which the virtue of compassion withers into lifelessness. Let it grow as a distinct plant in every heart, and be cherished among the privacies of

kindly and familiar neighbourhood; and then will it be sure to scatter its innumerable leaves in every quarter of society, for the healing of the population. But it loses all its succulence, and all its blossom, in the chilling atmosphere of an almshouse. Fostered there into a tree of leafless magnitude, it stands in monumental coldness—having the body without the breath of charity; and, for the support of its unwieldy materialism, is it now drying up all the native sensibilities of our land. If you wish to restore benevolence amongst us to its healthful circulation, this forced and factitious excrescence must finally be cleared away. Thus and thus alone will you bring back to compassion all the scope and all the excitement, by which she may break out again into the vigour and the efflorescence of liberty; and when so brought back, will there arise a thousand securities which are now dormant, against every one of those calamities, which law has only aggravated, in its vain attempts to combat and to reduce them. The lesson of our second passage, so far from counteracting, only affords space and encouragement for the lesson of our first. And in opposition to all that declamation has uttered, against the aggressions of the understanding upon the province of the heart, do we aver, that never were the powers of the one more directly engaged, in affirming the prerogatives and in vindicating the outraged sensibilities of the other—than when helping to release the business of human charity, from the grasp and the regulation of human power: And never will political philosophy have rendered so brilliant a service

to the good and to the virtue of our species, as when she reinstates charity upon its original basis; and commits the cause of human suffering back again to those free sympathies of nature, from which it had been so unwisely wrested by the hand of legislation.

But secondly, whatever may have been said to damp or to deaden our regards towards a public institution for poverty, nothing has been said to alienate from a similar institution for disease. When charged with the desolating influences of speculation upon the heart, let it be understood, that there is an opportunity on which every economist may, by his ample contribution in behalf of a cause that is free from every exception, render to his own favourite science the most satisfying of all vindications. If the thought that indigence with all its ills, is fostered and augmented, just in proportion to the amount of that fund which is publicly provided for it—if this be the thought which restrained his liberality, let us see what is the style in which his liberality will expatiate, when this restraint is lifted away from it. In reference to the objects of a charity for disease, nature supplies him with a definite number of cases which no benevolence can increase; and let us therefore see, whether his benevolence will flag or whether it will persist with untired and undiminished energy, till the number be overtaken. If his reason told him that an asylum of one kind, may be a vomitory of evil, both physical and moral to the people of the land, and he therefore turned a deaf ear to all its applications—let us see what the sensibility and what the sacrifice will be, when his reason tells him

that there is an asylum of another kind, which acts in every instance as an absorbent of human suffering, and in no instance as a fountain of mischievous emanation. We do not say it is wrong that the heart should be placed under the custody of the understanding; or that the one should lay its limitation on the feelings and exercises of the other. But we cannot know the character of the heart, till the time and the place occur when every limitation is removed. And so, when pleading for the relief of disease, instead of a forbidden glance from the intellectual power, she lends her full consent and smiles her approving testimony—when no voice of boding anticipation, is lifted up to deafen the solicitations of charity—when a path of safe and undoubted progress is opened, in which philanthropy may walk, till she reach the full achievement of her purposes—when she is moving on ground, where every step carries her forward in nearer approximation to a most complete and gratifying accomplishment—when a few of our brethren, whom the hand of nature hath mutilated of their faculties, are standing before us with the credentials of their impressive claim, stamped and authenticated upon their persons, and just as if heaven had affixed a mark by which to select and to set them apart for the unqualified sympathy of all their fellows—when feeling urges us onwards in behalf of misfortune, so signalized and so privileged; and philosophy places no cold obstruction in her way—With all these favourable circumstances surrounding the cause, and all these incitements to bear us forward to its triumphant consummation, let us not cease to stimulate and to draw from the

resources of the country, till every such institution be wide enough to take in all for whose relief it is adapted; and till it rise in the shape of a permanent endowment, among the most securely established and best provided charities of our land.

It is thus that an institution for disease, should stand before the eye of the public with a claim and a character which ought to secure it from every fluctuation. It should be brought out and peculiarized, from among the crowd of ambiguous and questionable charities. There are many other advantages in the combination and resources of a public society, formed for the mitigation of disease, on which I have no time to expatiate. And I shall only therefore remark of each such institution that, if not placed on the stable foundation of a sure and permanent capital, there ought at least to be a yearly subscription ample enough for the purpose of meeting every application. At all events it ought to have such an homage rendered to it, as to make it independent of any vindication which may be offered from the pulpit in its behalf; and it is a reproach to an intelligent public, that ministers have to descend so often from the higher walk of parochial and congregational usefulness, in order to stimulate their languid energies, in behalf of charities which ought long ago, to have been made productive enough for their interesting but limited necessities.

ON THE

NECESSITY OF UNITING

PRAYER WITH PERFORMANCE

FOR THE

SUCCESS OF MISSIONS.

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Had the members of some school of philosophy, by dint of a skilful and laborious analysis, become profoundly conversant with the mysteries of the human spirit—Had they speculated with accuracy and effect, not merely on the progress of an individual mind from its first rude and unformed elements to the highest finish both of its moral and intellectual cultivation, but also on the progress of the collective mind in society—so as to trace all the continuous footsteps by which the transition is made from savage to civilized life—Had they, on the principles of their new system, devised a path of tuition, and instituted a method of discipline, and framed a book of elementary doctrine and scholarship, in virtue of which they held themselves prepared for a grand philanthropic experiment on some remote island of barbarians, yet in the ferocity and primitive ignorance of nature—Had they been able so to interest the public in their scheme, as to be upheld by them in all the cost of a benevolent expedition—and then set forth on the wide ocean of adventure, till they reached a far distant and solitary shore, that was peopled by an untaught tribe of idolaters, where all the arts and habits and decencies of Europe were unknown, and where some hideous misshapen sculpture bespoke a paganism of the

coarsest and most revolting character—Had they, in these circumstances, offered parley with the natives; and gained their confidence; and won such an ascendancy, as that they could assemble and detain them at pleasure for the purposes of education; and, furnished as they were by an enlightened metaphysics with the best and fittest lessons for men in the infancy of understanding, brought their well-weighed processes to bear upon them—Had they got pupils from among all their families, and, in twenty years, wrought a change more marvellous, than twenty centuries, rolling over the head of many tribes and nations of our world, have been able to accomplish—In a word, had they transformed this horde of cannibals into a lettered and humanized peasantry; and, for the cruelties of their old and haggard superstition, trained them to the peaceful charities of this world and to the rejoicing hopes of another—Had they been further enabled to grace the whole of this exhibition by such pleasing and picturesque accompaniments, as those of newly-formed villages, and cultivated gardens, and prosperous industry, and the whole costume of industrious and well-regulated life—and all this on the part of a people, who, but a few years before, were prowling in nakedness, and with fierce and untamed spirit, could assemble in delighted multitudes, around the agonies of a human sacrifice—An achievement so wonderful as this, would have blazoned forth upon the world as one of the noblest triumphs of philosophy. It would have filled and dazzled the whole of our literary republic; and her academies would have vied with each other, in

heaping their orders and their honorary titles on the men, who had found out that specific charm, by which to reclaim the wilds of humanity, and to quicken a hundred fold the march and improvement of our species.

Now it is not very many years ago, since such an enterprise was set on foot by the members of a certain college, though not a college of literati; and they carried out with them a certain book of instructions, though not one philosopher had to do with the composition of it; and they made the very attempt which we have now specified, on a territory removed by some thousands of miles from the outskirts of civilization; and through a severe ordeal of ridicule and of reverses did they ply their assiduous task, and have now brought their experiment to its termination. And, whatever the steps of their process may have been, there is many an eye-witness who can speak to the result of it. The island of Otaheite, which teemed with the worst abominations of savage passion and savage cruelty, was the selected arena on which they tried the virtue of their peculiar specific; and, whatever the *rationale* of its operation may have been, there is no doubt as to the certainty of the operation itself. The savages have been humanized. The rude and hideous characteristics of the savage state have all disappeared. A nation of gross and grovelling idolaters has become a nation of rational and kindred and companionable men; and, furnished now as they are with a written language, and having access by authorship and correspondence to other minds and other countries than their own—do the lights of

Christendom now shine full upon their territory. And it is indeed a wondrous transformation—to look at their now modest attire, and their now sweet and comfortable habitations, and their village schools, and their well-ordered families, and their infant literature, and their new-formed alphabet, and a boyhood just taught and practised like our own in the various branches of scholarship; and, what perhaps poetry even though apart from religion would most fondly seize upon of all—the holiness of their sabbath-morn; and the chime of its worship-bell, now breaking for the first time on the ear of the delighted mariner who hovers upon their shore, and recognized by him as a sound that was before unheard, throughout the whole of that vast Pacific, in the solitude of whose mighty waters this island had lain buried and unknown for so many ages. Yes! all this has undoubtedly been done; but then a few gospel missionaries had the doing of it; and they tell us that the whole charm and power of this marvellous translation are to be found in the bible and in its cabalistic orthodoxy; and they talk moreover of prayers and outpourings and mystic influences from on high, which all the science of all our universities cannot lead us to comprehend or in any way to sympathise with—And thus, as the compound effect of this whole exhibition on many spirits, are there an incredulity; and a contempt; and at the same time an astonishment at a great moral phenomenon, the truth of which is forced upon them by the evidence of their senses; and withal, we fear, a still resolute determination to nauseate with all their might that peculiar evangel-

ism, which has been the instrument of the most gigantic stride, that was ever made by barbarians on the road to civilization and virtue. And thus upon them do we perceive perhaps the most striking illustration of that text which can be given—who, "when God worketh a work in their days, will in no wise believe though a man should declare it unto them;" but what they would not believe they will be made to behold—though, still persisting in their contempt, it will be the beholding of despisers "who wonder and perish."

Now this appears to us the precise feeling of secular and merely scientific men in reference to bible and missionary societies. These are the likely instruments under which the world will at length be christianized; and, by whose power we think, that there are a stir and an aspect and a sort of heaving even now towards millennium. The instance just quoted, is in itself a fine miniature exhibition of that which is destined at length to be universal—like the size of a man's hand on a very distant horizon; but the token of a general rain, the clouds and magazines of which will spread over the whole firmament of heaven, and descend in a universal shower on the thirsty world which is beneath it. The little stone is now distinctly visible to those who are looking for it; and from the visible it will rise into the conspicuous, so as to obtrude itself at length on the notice of the contemptuous and the careless; and at last will attain to the size of a mountain that shall fill the whole earth. Meanwhile bible and missionary societies are now helping to build this spiritual Jerusalem; and much of most

essential but unobserved ground-work must be done, ere the rising architecture shall be very discernible; and many are the labourers who must ply for years at the work of translations, and the work of scholarship, ere the gospel shall be brought in its direct and naked force upon the consciences of the sinners in all nations; and assiduous must be the calls on the liberality of a christian public, to uphold this work of faith and of patience; and during the whole of its progress, the resistance and the ridicule of despisers, are just what we should be prepared to look for. And accordingly, in spite of all the patronage that has descended on these institutions—still will we venture to affirm, that the great majority of the cultivated intellect in our land, is either in a state of contempt or in a state of hostility against them—that the charge of an obscure and ignoble fanaticism is still made to rest, on the design and operation of these societies—that the example of success we have now quoted, which, had it been the success of a philosophical experiment, would have rung in high gratulation among all the *savans* of all the institutes in Europe, has, from its being the success of a christian experiment, scarcely ever reached them; or, if the report have fallen by accident upon their ears, it has been like the sound of a vague and distant something in which they had no concern. In short, there is an apathy about the whole enterprise—a cold and disdainful feeling towards the christianization of the world.

Now though much of this is to be ascribed to man's natural enmity against the gospel of Jesus Christ—yet, along with the dislike, there is an in-

credulity, and an incredulity that can allege for itself a number of seemly arguments. The most plausible of these is, the utter inadequacy of the proposed means to the proposed end of the societies in question. It is to the spread of the bible, and to the reading of the bible, and to the charm of the preacher's voice when he urges home its lessons—it is apparently to these, that they look for a regenerated species. To means so utterly insignificant, the end appears to be out of all measure romantic and impracticable and hopeless. This goes a certain way to explain the contempt of adversaries for the bible enterprise. They do not see how this book of antique phrase, and of hidden characters, is to work so miraculous a change on the spirit and the moral habitude of nations. They cannot see by what inexplicable charm it is, that the face of our whole world is to be so lightened and transformed by it. Like the enemies of Samson, they have not yet discovered wherein it is that the secret of its great strength lieth; and all their ideas of its powerlessness are abundantly confirmed, by what they see of its slender efficacy among our home population. When they look to the palpable exhibition of this book, lying neglected and unopened on the shelves of almost all our habitations; and notice how very small a space in the system of human affairs, is taken up by the perusal of it; and estimate aright the wide distance, which obtains between its spirit and the spirit of those who profess to own and to revere it; and see how, even in that very territory of Christendom where the silence originated, it

tells with no practical or perceptible influence on the mass of families; and can shrewdly remark, after all, that humanity, even in England, takes very much its own spontaneous way, and that really there seems no distinct or satisfying proof of any sensible control, which the bible has on its business or its morals or the general spirit and economy of its people—it is truly natural in these circumstances to ask, if the bible have been of such minute and slender efficacy at home, by what inscrutable operation do we think that it is to achieve a transformation in every way so marvellous and so magical abroad? If after the residence and the reading of centuries amongst us, the aspect of our present British society is still as distant as possible from that which we conceive of the aspect of millennium—how do we imagine, that, by the transportation of bibles and missionaries into heathen lands, a new moral scenery is forthwith to emerge; and that the millennium of which we see no semblance immediately around us, is first to break forth on some distant and unknown wilderness? It is thus that among men of firm and secular understandings, there is a certain experimental feeling, as if the whole speculation were vain and visionary and most wildly extravagant. It is looked to as one of those delusive novelties, that will have its meteoric course; and then go into oblivion, among the other popular follies which had their day and are forgotten. While the cry and fashion of the thing last it is thought, money will be raised; and bibles will be exported; and whole packages will be landed on the shores of

idolatry; and missionaries will go forth and excite for a time a sort of marvel and interest among the natives, at the very unusual kind of wares in which they deal and the strange proposals which they have to offer—but that, in a few little years, all will vanish into impotency, and leave not one trace behind of that fantastic crusade which we are now called upon to succour and to sustain.

These are plausible discouragements, and they do operate with great force on nature and on the sagacity of natural men. They give a certain character of experimental wisdom to their opposition against that enterprise for which we are contending; and for the neutralising of which therefore, there is a peculiar importance in every fair example that can be quoted of missionary success. The experience of this success has greatly multiplied of late years; and meanwhile there are two distinct considerations that I would strongly urge, for the purpose of sustaining your faith and the constancy of your friendship to the cause.

The first consideration that I would urge, is the certain fitness of the bible to that object for which it has been framed. You must not forget that this book of doubted and decried and disowned efficacy, is the word of God—that it is a message constructed by Him, and specially adapted by His wisdom to the special object of recalling a lost world from its state of exile and degeneracy—that such is declared to be the power of its doctrine, as that, whensoever it is received, there are received along with it the forgiveness of sin, and ability from on high to dethrone sin from its ascendancy

over our moral nature—that, with this chosen instrument of God for the recovery of our fallen race, there is a capacity for all those high and heavenly purposes which it is destined to accomplish—that we are not to despair, because of the long period of this world's resistance and this world's unconcern, for this is what the prophecies of the bible itself have led us to anticipate—that meanwhile, and in the face of these prophecies, there is a precept of standing obligation to go and preach this gospel unto all nations; and to go and carry this message to every creature under heaven—and, finally—as the fruit of a patience that must weather every discouragement, and of a perseverance that must be manfully sustained amid the revilings of a whole multitude of scorners, and of a faith which against hope will believe in hope that what God hath promised He is also able to perform, are we told of a latter-day glory which is to fill the whole earth; and that there is a veil which is to be lifted off from the eyes of all nations; and that another spirit will at length descend upon the world, than that by which it has so long been actuated; and that the obstinacy of the human heart will at length give way, under the assurances of redeeming mercy—So as that the gospel, now so unproductive of any moral or spiritual harvest, shall at length find free course and be every where glorified—turning the earth into a well-watered garden, and causing it from one end to another to abound in all the fair and pleasant fruits of righteousness.

The second consideration that I would urge,

for the purpose of sustaining our confidence in the future triumph and enlargement of this cause, is the efficacy of prayer. There is something in the whole temper and habit of philosophy, that leads us to distrust the virtue of this expedient. There is even something in the philanthropic activity of our age, that lures away the heart from its dependence upon God; and makes it confide to the powers of human agency alone, that which never will be made to prosper without the hand of the Almighty being both acknowledged and implored in it. When one sees so many Societies, with the skilful mechanism of their various offices and appointments and committees; and sums up the contributions that are rendered to them; and looks to the train of their auxiliaries all over the land; and hears the annual eloquence, and peruses the annual reports which are issued forth from the fountain-heads of the whole operation; and further witnesses the spirit and agency and busy earnestness, wherewith all their proceedings are conducted—So goodly an apparatus as this, is apt to usurp the hope and the confidence which should be placed in God only. The instrument becomes an idol; and He who is jealous of His honour, and who will have the power of His divinity recognised throughout every step of that process which leads to the regeneration of our world, may choose to mortify the proud anticipations of those who calculate on their own strength and their own wisdom. The Christians who flourished in the days of Puritanism, that Augustan age of Christianity in England, were men of prayer but not men of missionary per-

formance; and the Christians of our present day are men of performance, but need perhaps to be humbled by crosses and adversities into men of prayer. It is out of the happy combination of these two habits, that the evangelising of the nations is to come. Both must go together, or no solid and enduring result will come forth of the experiment. It is by the neglect, either of the one or the other of these capabilities, that we explain the languid and stationary condition of the gospel for so many ages; and as the suggestion of some new expedient before unadverted to, like the breaking up of new ground or the opening of a tract before unexplored, raises the sinking hopes of a disappointed adventurer—so when the praying disciple is taught the necessity of labour, and the laborious disciple is taught the necessity of prayer—when these two elements meet together, and co-operate as they did in the days of the apostles—when our men of devotion become men of diligence, and our men of diligence become men of devotion—It is from this union of humble hearts with busy hands, that we would date the commencement of a new and a productive era in the Church's history upon earth: And we doubt not that what the old missionary Elliot reported and left on record of his own experience, will be found true of the collective missionary experience of all ages, that "it is in the power of pains and of prayers to do any thing."

And we do look on the example already quoted as a verification of this. We are old enough to recollect, the high-blown spirit of adventure

in which the first mission to Otaheite was undertaken; and with what eclat the missionary vessel went forth upon her voyage, as if the flags and ensigns of victory were already streaming in the gale; and with what eloquence were pictured forth all the chances, if not all the certainties, of success. We doubt not that many were dazzled into an earthly confidence, when they looked to the complete equipment of all the human securities, that were so abundantly provided for the accomplishment of this great enterprise. And He, at whose disposal are all the elements of Nature, did carry it in safety to the shore. But He, at whose disposal also are all the elements of the moral world, taught, by humbling experience, that for these too He must be inquired after; and a cloud of disgrace and disaster hung for years over the enterprise; and the spirit, which worketh in the children of disobedience, stood its ground among the natives; and, more woeful still, the spirit of apostasy made ravage among the missionaries themselves; and well can we remember the derision and the triumph of infidelity upon the misgiving of this sanguine speculation. We doubt not that many were effectually taught in the arts of patience and prayer by this fatherly correction; and led to look from the visible apparatus to the unseen Guide and mover of it; and that there was a busier ascent of importunities to heaven, and a louder knocking than before at the door of the upper sanctuary. And certain it is, that, after a season of severe but salutary chastisement, an influence, far too sudden and diffusive to be interpreted by any ordinary causes, came down

upon the island; and, by a miracle as stupendous as if it had been newly summoned from the deep, do we now behold it a land of genial dwelling-places—the quiet and lovely home of a christianised nation.

It were now a topic by far too unwieldy, did we attempt to state the philosophy of prayer—or to meet the antipathies of those who have explored nature, and, as far as the light of science can penetrate, have found in all her ways a constancy that is inflexible. But you can at least be made to understand how it is, that the study of this world's unvaried mechanism, should have put to flight that host of living and supernatural agencies wherewith at one time it was held to be actuated—how after such an abundant discovery as we now have of those trains and successions, that appear to be invariable and altogether to make up the history of our universe, the visions of the old mythology should all have been dissipated; because, instead of each department in nature being ruled by its own presiding divinity whom it is the part of superstition to implore, in each there are its own peculiar but steady and unchanging processes which it is the part of philosophy to investigate—that thus the spectres of a fabled imagery have now been swept away; and nature, instead of a haunted fairy-land, is now regarded as the stable and everlasting repository of innumerable sequences, in whose rigid uniformity we see nought of the caprice of will but all the certainty of mechanism. And so in this our enlightened day, there is no account taken of a spirit that resides in the thunder; or of a spirit in the air, at whose bidding the storm might

either be hushed or awakened; or of a spirit in the angry deep, who might add to the wild uproar of the tempest by mixing his own element with that which is wielded by another potentate. The earth is now unpeopled of its demigods; and the substitution of the laws of nature in their place, has often been extolled as the best service which philosophy has rendered to our species.

You may now perhaps see, by how likely and continuous a transition it is, that men may pass from the extreme of superstition to the extreme of philosophical impiety. After that nature has been rescued by philosophy from the dominion of separate and subordinate deities, it may be placed by the same philosophy, under the absolute and irreversible dominion of secondary causes. To guard this new dominion and make it inflexible, a supreme and eternal spirit may even be disowned; or, at all events, it might be reckoned indispensable, that He never should put forth His hand on the regularities of that universe which He Himself has established. It might be difficult to assign the place or the pre-eminence of such a God over His own workmanship; or to understand how He is admitted to a share in the government of His own world. But it is at least the imagination of many a philosopher, that all must give way to the omnipotence and the certainty of nature's laws. The interposition of the divine will with these is utterly excluded from his creed; and the efficacy of prayer would be deemed by him a monstrous inroad on that constancy, which he holds to be unalterable. It is thus, that, along with the mythology of Paganism, the Theism of

Christianity is apt to be swept away; and the system of nature, is reduced to an economy of blind and unconscious fatalism.

We are obviously on the confines of a subject, that is greatly too ponderous for a single essay; and there is imperious necessity for limiting ourselves. Let us only then say further, that it does not appear why an answer to prayer might not be given; and yet all the established sequences of our world be maintained in their wonted order, as far back as philosophy can discover them. Instead of God dispensing with the secondary causes, when He meets and satisfies our prayers, they may be the very instruments by which He fulfils them. When He hearkens to the supplication that ascends for a prosperous missionary voyage—He does not send forth a miraculous impulse upon the vessel, but causes the very wind to arise, which, by the laws of motion, should bear her onward to the destined haven. Even this wind might not be originated by miracle, but spring up from that previous condition of the air and the vapour and the heat, which, by the laws of meteorology, should cause that very gale to blow by which the service has been accomplished. And so to the uttermost limits of science, to the full extent of her possible observations, all might appear to move in strictly undeviating order. But still ulterior to this; and between the widest confines of all which nature can see upon the one hand, and that throne whence the Author of nature issues forth His mandates upon the other—there is a hidden intermediate process, which connects the purposes of the divine mind, with

the visible phenomena of that universe which He has created: And, not among the palpable things which lie in the region of observation, but among the secret things which lie in the dark and the deep abyss that is between the farthest reach of man's discovery and the forthgoings of God's will—it is among these, where that responsive touch may be given by the finger of the Almighty, which shall guide the mechanism of our world and without thwarting any one of its laws. He moves those springs which be placed behind the curtain of sense and observation: and as He may thus, in subserviency to our prayers for the success of a missionary voyage, direct the processes of meteorology without deranging them—so, in subserviency to our prayers for the success of missionary work, He may so direct the metaphysics of the human spirit in the whole business of conversion, as not to violate any one of the laws or processes of human thought. It is thus that we may live under the canopy of a special providence, even on that platform of sensible things where all the trains and successions are invariable. It is thus, that, at one and the same time, we may be under the care of a presiding God, and among the regularities of a harmonious Universe.

But after all, this contempt for prayer and for the doctrine of its efficacy, is not more resolvable into a perverse philosophy, than it is resolvable into irreligion—into that spirit of inveterate worldliness, which is satisfied with things as they are and cares not for any transformation; which wants not the repose of nations to be disturbed, by this restless and aggressive proselytism; and would rather that

Paganism were left to remain fixed as it has been for countless generations, in its own deep and rooted antiquity. They hate all innovation on the existing state of things; and, as men will shut their eyes to avoid the spectacle of that which they dislike, so will they close their understandings against the light of that evidence, by which it now becomes every day more manifest, that we are on the eve of great moral and spiritual changes—that the world is heaving in fact towards some mighty and wondrous renovation—and that on the ruins of its present depravity, there will at length be established an order of truth and charity and righteousness. This is all romance to the eye of their earthly understanding, and they will in no wise believe though a man declare it unto them; and, despising as they do the gospel at bottom, they despise every account which reaches them of its progress—So that, when, instead of a report heard with the hearing of the ear, it reaches them in characters of nearness and authenticity—still, without the sympathy and without the discernment of its principles, they only marvel at what they cannot comprehend, and, looking on to a conversion of multitudes in which they do not partake, they wonder and they perish.

Let me conclude with one or two brief sentences of personal application. Those who dislike any inroad to be made on the deep repose of heathenism, we would warn to be careful, that they have not a dislike as violent to any inroad being made on the deep lethargy of their own souls. Those who think of friendly islanders and mild or peaceful Hindoos, that they stand in need of no transformation—let

them tell whether they do not think the very same thing of themselves. They would rather that the heathen were let alone; and would they not rather that themselves were let alone also? and are they not as incredulous about the need of a regeneration for themselves as individuals, as they are about the regeneration of a whole people? Is there not about them a general distrust of the whole matter?—and would they not nauseate the ministers who speak to them of the conversion of their own spirit, just as honestly and heartily as they nauseate the missionaries who go forth to the conversion of idolaters and savages? Then let them know, that life is passing away; and that, in their state of nature, there is a load of guilt unexpiated, of pollution unremoved—that there is but one specific for this disease all over the globe, and we invite them now to the Spirit who renews and to the Saviour who died for them. He is set forth a propitiation for all sin, and God through Him beseeches them to be reconciled. Let them persist, in contempt and unconcern no longer—for there is an event that will soon and surely overtake us; and which, if it find us unprepared, will excite, not the wonder of curiosity, but the amazement of terror. Death is at our door; and let us not despise the Saviour who came to destroy him—lest when we hear His approaching footsteps, and receive His last and awful summons, we grow pale and tremble and perish.

THE DUTY OF GIVING AN IMMEDIATE DILIGENCE TO THE BUSINESS OF THE CHRISTIAN LIFE:

AN

ADDRESS

TO THE

INHABITANTS

OF

THE PARISH OF KILMANY.

TO THE INHABITANTS OF THE PARISH OF KILMANY.

When one writes a letter to an intimate and a much-loved friend, he never thinks of the graces of the composition. He unbosoms himself in a style of perfect freeness and simplicity. He gives way to the kindly affections of his heart; and though there may be many touches of tenderness in his performance, it is not because he aims at touches of any kind, but because all the tenderness that is written, is the genuine and the artless transcript of all the tenderness that is felt. Now conceive for a moment, that he wrote his letter under the consciousness that it was to be broadly exhibited before the eye of the public, this would immediately operate as a heavy restraint upon him. A man would much rather pour the expression of his friendship into the private ear of him who was the object of it, than he would do it under the full stare of a numerous company. And I, my brethren, could my time have allowed it, would much rather have written my earnest and longing aspiration for the welfare of you all by a private letter to each individual, than by this general Address, which necessarily exposes to the wide theatre of the public all that I feel, and all that I utter on the subject of my affectionate regard for you.

It were better then for the exercise to which I have now set myself, that I shut out all idea of the public; and never, within the whole recollection of my life, was I less disposed to foster that idea. It may be observed, that the blow of some great and calamitous visitation brings a kind of insensibility along with it. I ought not to lament my withdrawment from you as a calamity, but it has had all the effect of a calamity upon me. I am removed from those objects which habitually interested my heart, and, for a time, it refuses to be interested in other objects. I am placed at a distance from that scene to which I was most alive, and I feel a deadness to every other scene. The people who are now around me, carry an unquestionable kindness in their bosoms, and vie with one another in the expression of it. I can easily perceive that there exist abundantly among them all the constituents of a highly interesting neighbourhood, and it may look cold and ungrateful in me that I am not interested. But it takes a time before the heart can attune itself to the varieties of a new situation. It is ever recurring to the more familiar scenes of other days. The present ministers no enjoyment; and in looking to the past the painful circumstance is, that while the fancy will not be kept from straying to that neighbourhood which exercises over it all the power of a much-loved home, the idea that it is home no longer comes with dread reality upon the mind, and turns the whole to bitterness.

With a heart thus occupied, I do not feel that the admission of the public into our conference

will be any great restraint upon me. I shall speak to you as if they were not present; and I do not conceive that they can take a great interest in what I say, because I have no time for the full and explicit statement of principles. I have this advantage with you that I do not have with others, that with you I can afford to be less explicit. I presume upon your recollections of what I have for some time been in the habit of addressing to you; and flatter myself that you may enter into a train of observation which to others may appear dark, and abrupt, and unconnected. In penning this short Address, I follow the impulse of my regard for you. You will receive it with indulgence, as a memorial from one who loves you; who is ever with you in heart, though not in person; who classes among the dearest of his recollections, the tranquil enjoyments he has had in your neighbourhood; who carries upon his memory the faithful image of its fields and of its families; and whose prayer for you all is, that you may so grow in the fruits of our common faith, as to be made meet for that unfading inheritance where sorrow and separation are alike unknown.

Were I to sit down for the purpose of drawing out a list of all the actions which may be called sinful, it would be long before I could complete the enumeration. Nay, I can conceive, that by adding one peculiarity after another, the variety may be so lengthened out as to make the attempt impossible. Lying, and stealing, and breaking the Sabbath, and speaking evil one of another,

these are all so many sinful actions; but circumstances may be conceived which make one kind of lying different from another, and one kind of theft different from another, and one kind of evil speaking different from another, and in this way the number of sinful actions may be greatly swelled out; and should we attempt to take the amount, they may be like the host which no man could number, and every sinner realizing one of these varieties, may wear his own peculiar complexion, and have a something about him which marks him out, and signalizes him from all the other sinners by whom he is surrounded.

Yet, amid all this variety of visible aspect, there is one summary expression to which all sin may be reduced. There is one principle which, if it always existed in the heart, and were always acted upon in the life, would entirely destroy the existence of sin, and the very essence of sin lies in the want of this one principle. Sin is a want of conformity to the will of God; and were a desire to do the will of God at all times the overruling principle of the heart and conduct, there would be no sin. It is this want of homage to Him and to His authority, which gives to sin its essential character. The evil things coming out of the heart, which is the residence of this evil principle, may be exceedingly various, and may impart a very different complexion to different individuals. This complexion may be more or less displeasing to the outward eye. The evil speaker may look to us more hateful than the voluptuary, the man of cruelty than the man of profaneness, the breaker of his word than the

breaker of the Sabbath. I believe it will generally be found, that the sin which inflicts the more visible and immediate harm upon men, is, in the eye of men, the more hateful sin. There is a readiness to execrate falsehood, and calumny, and oppression; and, along with this readiness, there is an indulgence for the good-humoured failings of him who is a slave of luxury, and makes a god of his pleasure, and spends his days in all the thoughtlessness of one who walks in the counsel of his own heart, and in the sight of his own eyes—provided that his love of society leads him to share with others the enjoyment of all these gratifications, and his wealth enables him, and his moral honesty inclines him, to defray the expense of them.

Behold, then, one frequent source of delusion. He whose sins are less hateful to the world than those of others, wraps up himself in a kind of security. I wrong no man. I have a heart that can be moved by the impulses of compassion. I carry in my bosom a lively sentiment of indignation at the tale of perfidy or violence; and surely I may feel a satisfaction which others have no title to feel, who are guilty of that from which my nature recoils with a generous abhorrence. He forgets all the while, that sin, in its essential character, may have as full and firm a possession of his heart, as of the man's with whom he is comparing himself: that there may be an entire disownal and forgetfulness of God; that not one particle of reverence, or of acknowledgment, may be given to the Being with whom he has to do; that whatever he may be in the eye of his neighbour, in the eye of Him who

seeth not as man seeth, he is guilty; that, walking just as he would have done though there had been no divine government whatever, he is a rebel to that government; and that, amid all the complacency of his own feelings, and all the applause and good liking of his acquaintances, he wears all the deformity of rebelliousness in the eye of every spiritual being, who looks at the state of his heart, and passes judgment upon him by those very principles which are to try him at that great day when the secrets of all hearts shall be laid open.

If this were kept in view, it would lead to a more enlightened estimate of the character of man, than man in the thoughtlessness and unconcern of his natural state ever forms. It would lead us to see, that, under all the hues and varieties of character, diversified as they are by constitutional taste, and the power of circumstances, there lurks one deep and universal disease, and that is the disease of a mind labouring under alienation from God, and without any practical sense of what is due to Him. You will all admit it to be true, that the heart of a man may be under the full operation of this deadly poison, while the man himself has a constitutional taste for the pleasures of social intercourse. You see nothing unlikely or impossible in this combination. Now I want you to go along with me, when I carry my assertion still further; and sure I am that experience bears me out when I say, that the heart of a man may be under the full operation of a dislike or indifference to God, while the man himself has a constitutional abhorrence at cruelty, a constitutional repugnance to

fraud, a constitutional antipathy to what is uncourteous in manners or harsh and unfeeling in conversation, a constitutional gentleness of character; or, to sum up the whole in one clause, a man may be free from many things which give him a moral hatefulness in the eye of others, and he may have many things which throw a moral loveliness around him, and the soul be under the entire dominion of that carelessness about God, which gives to sin its essential character. And upon him, even upon him, graceful and engaging as he may be by the lustre of his many accomplishments, the saying of the Bible does not fail of being realized, that "the heart of man is deceitful above all things, and desperately wicked; who can know it?"

And thus it is, that our great and ultimate aim in the reformation of a sinner, is the reformation of his heart. There may be many reformations short of this, and in which many are disposed to rest with a deceitful complacency. I can conceive, that the man who formerly stole may steal no more —not because he is now sanctified, and feels the obligation of religious principle; but because he is now translated into better circumstances, and, by the power of example, has contracted that tone of honourable feeling, which exists among the upper classes of society. Here, then, is a reformation of the conduct, while the heart, in respect of that which constitutes its exceeding sinfulness, is no better than before. The old leaven of ungodliness may overspread its every desire, and its every affection; and while the outer man has been washed of one of its visible deformities, the inner man may still

persist in its unmindfulness of God; and the pollution of this greatest and vilest of all moral turpitude, may adhere to it as obstinately as ever.

Now it appears to me, that these views, true in themselves, and deserving to be carried along with us through every inch of our religious progress, have often been practically misapplied. I can conceive an inquirer under the influence of these views, to fall into such a process of reflection as the following: "If the outer conduct be of no estimation in the sight of God, unless it stand connected with the actings of a holy principle in the heart, let us begin with the heart, and from the establishment of a holy principle there, purity of conduct will follow as an effect of course. Let us beware of laying an early stress upon the doings of the outer man, lest we and others should have our eye turned from the reformation of the inner man, as the main and almost the exclusive object of a Christian's ambition. Let us be fearful how we urge such and such visible reformations, either upon ourselves or those around us, lest they be made to stand in the place of that grand renewing process, by which the soul, dead in trespasses and sins, is made alive unto God. Let us labour to impress the necessity of this process; and, seeing the utter inability of man to change his own heart, let us turn his eye from any exertions of his own, to that fulness which is in Christ Jesus, through whom alone he can obtain the forgiveness of all his sins, and such a measure of power resting upon him, as carries along with it all the purifying influences of a spiritual reformation. In the mean

time, let us take care how we speak about good works. Let the very mention of them put us into the defensive attitude of coldness and suspicion; and, instead of giving our earnestness or our energy to them, let us press upon ourselves and others the exercises of that faith, by which alone we are made the workmanship of God, and created unto such good works as he hath ordained that we should walk in them."

Now there is a great deal of truth throughout the whole of this train of sentiment; but truth contemplated under such an aspect, and turned to such a purpose, as has the effect of putting an inquirer into a practical attitude, which appears to me to be unscriptural and wrong. I would not have him keep his hand for a single moment from the doing of that which is obviously right. I would not have him to refrain from grappling immediately, with every one sin which is within the reach of his exertions. I would not have him to incur the delay of one instant, in ceasing to do that which is evil; and I conceive that it is not till this is begun to, that he will learn to do that which is well. It ought not to restrain the energy of his immediate doing, that he is told how doings are of no account, unless they are the doings of one who has gone through a previous regeneration. This ought not to keep him from doing. It should only lead him to combine with the prescribed doing, an earnest aspiring after a cleaner heart, and a better spirit than he yet finds himself to have. It is very true, that a man may do an outwardly good thing, and rest in what he has done. But it is as true, that

a man may do the outwardly good thing he is bidden do; and, instead of resting, may look forward with diligent striving, and earnest humble prayer, to some greater things than this. Now this last, my brethren, is the attitude I want to put you into. Let the thief give up his stealing at this moment. Let the drunkard give up his intemperance. Let the evil speaker give up his calumnies. Let the doer of all that is obviously wrong, break off his sins, and turn him to the doing of all that is obviously right. Let no one thing, not even the speculations of orthodoxy,* be suffered to stand a barrier against your entrance into the field of immediate exertion. I raise the very first blow of my trumpet against the visible iniquities which I see to be in you; and if there be any one obviously right thing you have hitherto neglected, I will not consume one particle of time before I call upon you to do it.

It is quite in vain to say that all this is not called for, or that I am now spending my strength and your time, in combating an error which has no practical existence. You must be quite familiarized with the melancholy spectacle of a zealous professor mourning over the sinfulness of his heart, and at the same time putting forth his hand, without one sigh of remorse, to what is sinful in ordinary conduct. Have you never witnessed one, who

* Sorry should I be if a term expressive of right notions on the most interesting of all subjects, were used by me with a levity at all calculated to beget an indifference to the soundness of your religious opinions, or to divert your most earnest attention from those inquiries, which have for their object the true will, and the [illegible] of God for the salvation of man.

could speak evil of his neighbour, and was at the same time trenched among what he thought the speculations of orthodoxy, and made the utter corruption of the soul of man one of these speculations? It is not enough to say, that he is a mere speculative Christian; for the very same thing may be detected in the practice of one, who feels a real longing to be delivered from the power of that sin, which he grieves has such an entire dominion over him. And yet, strange to tell, there is many an obvious and every-day sin which is not watched against, which is not struggled against, and the commission of which gives no uneasiness whatever. The man is as it were so much occupied with the sinfulness of his heart, that he neither feels nor attends to the sinfulness of his conduct. He wants to go methodically to work. He wants to begin at the beginning, and he forms his estimate of what the beginning is upon the arrangements of human speculation. It sounds very plausibly, that as out of the heart are the issues of life, the work of an inquiring Christian must begin there; but the mischief I complain of is, that in the first prosecution of this work, months or years may be consumed ere the purified fountain send forth its streams or the repentance he is aspiring after tell on the plain and palpable doings of his ordinary conduct. Hence, my brethren, the mortifying exhibition of great zeal, and much talk, and diligent canvassing and conversing about the abstract principles of the Christian faith—combined with what is visible in the Christian practice, being at a dead stand, and not one inch of sensible progress being made in any

one thing which the eye can witness, or the hand can lay a tangible hold upon. The man is otherwise employed. He is busy with the first principles of the subject. He still goes on with his wonted peevishness within doors, and his wonted dishonesties without doors. He has not yet come to these matters. He is taken up with laying and labouring at the foundation. The heart is the great subject of his anxiety; and in the busy exercise of mourning, and confessing, and praying, and studying the right management of his heart, he may take up months or years before he come to the deformities of his outward and ordinary conduct. I will venture to go farther, my brethren, and assert, that if this be the track he is on, it will be a great chance if he ever come to them at all. To the end of his days he may be a talking, and inquiring, and speculating, and, I doubt not, along with all this, a church-going and ordinance-loving Christian. But I am much afraid that he is, practically speaking, not in the way to the solid attainments of a Christian, whose light shines before men. All that meets the eye of daily observers may have undergone no change whatever, and the life of the poor man may be nothing better than the dream of a delusive and bewildering speculation.

Now, it is very true that, agreeably to the remarks with which I prefaced this argument, the great and ultimate aim of all reformation is to reform the heart, and to bring it into such a state of principle and desire, that God may be glorified in soul and spirit, as well as in body. This is the

point that is ever to be sought after, and ever to be pressed forward to. Under a sense of his deficiences from this point, a true Christian will read diligently that he may learn the gospel method of arriving at it. He will pray diligently that the clean heart may be created, and the right spirit may be renewed within him. The earnestness of his attention to this matter will shut him up more and more unto the faith of that perfect sacrifice, which his short-comings from a holy and a heart-searching law will ever remind him of, as the firm and the only ground of his acceptance with God. The same honest reliance on the divine testimony, which leads him to close with the doctrine of the atonement, and to rejoice in it, will also lead him to close with the doctrine of sanctification, and diligently to aspire after it. Now, in the business of so aspiring after this object, it is not enough that he read diligently in the Word; it is not enough that he pray diligently for the Spirit. These are two ingredients in the business of seeking after his object, but they are not the only ones; and what I lament is, that a fear about the entireness of his orthodoxy leads many a zealous inquirer to look coldly and askance at another ingredient in this business. He should not only read diligently and pray diligently, but he should do diligently every one right thing that is within his reach, and that he finds himself to have strength for. Any one author who talks of the insignificance of doings, in such a way as practically to restrain an inquirer from vigorously and immediately entering upon the performance of them, misleads that inquirer

from the scriptural method, by which we are directed to a greater measure of light and of holiness than we are yet in possession of. He detaches one essential ingredient from the business of seeking. He may set the spirit of his reader a-roaming over some field of airy speculation; but he works no such salutary effect upon his spirit, as evinces itself by any one visible or substantial reformation. I have often and often attempted to press this lesson upon you, my brethren; and I bear you testimony, that while a resistance to practical preaching has been imputed to the zealous professors of orthodoxy, you listen with patience, and I trust not without fruit—when, addressing you as if you had just begun to stir yourselves in the matter of your salvation, I ranked it among my preliminary instructions, that you should cease from the evil of your doings; that you should give up all that you know to be wrong in your ordinary conduct; that the thief should restrain himself from stealing, the liar from falsehood, the evil speaker from backbiting, the slothful labourer in the field from eye-service, the faithless housemaid in the family from all purloining and all idleness.

The subterfuges of hypocrisy are endless; and if it can find one in a system of theology, it will be as glad of it from that quarter as from any other. Some there are who deafen the impression of all these direct and immediate admonitions, by saying, that before all these doings are insisted on, we must lay well and labour well at the foundation of faith in Christ, without whom we can do nothing. The truth, that without Christ we can do nothing,

is unquestionable; but it would take many a paragraph to expose its want of application to the use that is thus made of it. But to cut short this plea of indolence for delaying the painful work of surrendering all that is vicious in conduct; let me put it to your common sense, whether a thief would not, and could not, give up stealing for a week, if he had the reward of a fortune waiting him at the end of it; whether upon the same reward, an evil speaker could not, for the same time, impose a restraint upon his lips, and the slothful servant become a most pains-taking and diligent worker, and the liar maintain an undeviating truth throughout all his conversations? Each of these would find himself to have strength for these things, were the inducement of a certain temporal reward held out, or the dread of a certain temporal punishment were made to hang over him. Now for the temporal punishment, I substitute the call of, "Flee from the coming wrath." Let this call have the effect it should have, and the effect it actually does have, on many who are not warped by a misleading speculation, and it will make them stir up such strength as they possess, and give up, in deed, much of their actual misconduct. This effect it had in the days of John the Baptist. People on his call, gave up their violence and their extortions, and the evil of many of their doings, and were thus put into what God in his wisdom counted a fit state of preparation for the Saviour. If there was any thing in the revelation of the Gospel calculated to supersede this call of, "Cease you from the evil of your doings," then I could understand the indif-

ference, or the positive hostility, of zealous pretenders to the work of addressing practical exhortation to inquirers at the very outset of their progress. But so far from being superseded by any thing that the Gospel lays before us, the Author and the first preachers of the Gospel just took up the lesson of John, and at the very commencement of their ministry did they urge it upon people to turn them from the evil of their doings. Repent and believe the Gospel, says our Saviour. Repent and turn unto God, and do works meet for repentance, says the Apostle Paul. And there must be something wrong, my brethren, if you resist me urging it upon you, to give up at this moment, even though it should be the first moment of your concern about salvation, to give up all that is obviously wrong; to turn you to all that is obviously right; to grapple with every sin you can lay your hand upon; and if it be true, in point of experience and common sense, that many a misdeed may be put away from you on the allurement of some temporal reward—then if you have faith in the reality of eternal things, the hope of an escape from the coming wrath may and will tell immediately upon you, and we shall see among you a stir, and a diligence, and a doing, and a visible reformation.

It is a great matter to chase away all mysticism from the path by which a sinner is led unto God; and it is to be lamented that many a speculation of many a respected divine, has the effect of throwing a darkening cloud of perplexity over the very entrance of this path. I tell you a very plain thing, and, if it be true, it is surely of importance that

you should know it, when I tell you, that if you are a servant, and are visited with a desire after salvation, then a faithful performance of your daily task is a step without which the object you aim at is unattainable. If you are a son, a more punctual fulfilment of your parent's bidding is another step. If you are a neighbour, a more civil and obliging deportment to those around you is another step. If you are a dealer, the adoption of a just weight and a just measure is another step. There are some who, afraid of your attempting to get acceptance with God by the merit of your own doings, would not venture to urge all this at the outset, lest they should lead you to rest on a delusive ground of confidence. They would try to get a perfect and a clear understanding of the right ground of acceptance established, *previous* to the use of any such urgency; and then, upon this principle being well laid within you, they might take the liberty of telling you your duty. Their fearfulness upon this point forms a very striking contrast to the free, and unembarrassed, and energetic manner, in which the Bible, both of the Old and New Testament, calls on every man who comes within the reach of a hearing, to cease from all sin, and turn him to all righteousness. In following its example, let us be fearless of all consequences. It may not suit the artificial processes of some of our systems, nor fall in with the order of their well-weighed and carefully arranged articles, to tell at the very outset of those obvious reformations which I am now pressing upon you. But sure I am that an apostle would have felt no difficulty on the

subject; nor whatever the visible sin which deformed you, or whatever the visible act of obedience in which you were deficient, would he have been restrained from giving his immediate energy to the work of calling on you to abstain from the one and to do the other.

The disciples of John could not have such a clear view of the ground of acceptance before God, as an enlightened disciple of the apostles. Yet the want of this clear view did not prevent them from being right subjects for John's preparatory instructions. And what were these instructions? Soldiers were called on to give up their violence, and publicans their exactions, and rich men the confinement of their own wealth to their own gratification; and will any man hesitate for a moment to decide, whether those who turned away from the directions of the Forerunner, or these who followed them, were in the likeliest state for receiving light and improvement from the subsequent teaching of the Saviour?

But there is one difference between them and us. The whole of Christ's teaching, as put down in the word of God, is already before us. Now what precise effect should this have upon the nature of an initiatory address to sinners? The right answer to this question will confirm, or it will demolish the whole of our preceding argument. The alone ground of acceptance is the righteousness of Christ imputed to all who believe. This truth deserves to be taken up, and urged immediately in the hearing of all who are within the reach of the preacher's voice. Till this truth be received,

there should be no rest to the sinner, there is no reconciliation with God, nor will he attain that consummation of holiness, without which there can be no meetness for the enjoyment of heaven. But some are readier to receive this truth than others. The reforming publicans and harlots of John were in a state of greater readiness to receive this truth, than either the Pharisees, or those publicans and harlots who, unmindful of John, still persisted in their iniquities. And who will be in greater readiness to receive this truth in the present day? Will it be the obstinate and determined doers of all that is sinful, and that too in the face of a call, that they should do works meet for repentance? Or will it be those who, under the influence of this call, do what the disciples of John did before them, turn them from the evil of their manifest iniquities, and so give proof of their earnestness in the way of salvation? It is true that, along with such a call, we might now urge a truth which even John could not. But are we to suspend the call of doing works meet for repentance, till this truth be urged and established in the mind of the hearer? Surely if God thought it wise to ply sinners with a call to turn them from the evil of their ways, *before* he fully revealed to them the evangelical ground of their acceptance, we may count it scriptural and safe to ply them with this call *at the same time* that we state to them the evangelical ground of their acceptance. It is true, that the statement may not be comprehended all at once. It may be years before it is listened to by the careless, before it is rested in by the desponding, before the com-

fort of it is at all felt or appropriated by the doubting and melancholy inquirer. Now what I contend for is, that during this interval of time, these people may and ought to be urged with the call of departing from their iniquities. This very call was brought to bear on the disciples of John, before the ground of their acceptance was fully made known to them; and it might be brought to bear on sinners now, even though it should be before the ground of their acceptance be fully understood by them. The effect of this preparatory instruction in these days, was to fit John's disciples for the subsequent revelation of Christ and His apostles. It is true, that we are in possession of that doctrine which they only had the prospect of. But it accords with experience, that this doctrine might be addressed without effect for years to men inquiring after salvation. The doctrine of justification by the righteousness of Christ, might be announced in all its force, and in all its simplicity, to men who hold out against it; and you would surely say of them, that the way of the Lord had not been prepared to their minds, nor his paths made straight. Now we read of such a preparation set a-going in behalf of men, to whom this doctrine had not yet been revealed. Will this preparation be altogether ineffectual in behalf of men, by whom this doctrine is not yet understood? Surely it is quite evident, that in the days of John, men who, in obedience to his call, were struggling with their sins, were in a likelier way for receiving those larger measures of truth, which were afterward revealed, than they who, in the face of that

call, were obstinately and presumptuously retaining them. Suffer us to avail ourselves of the same advantage now. You, my brethren, who, in obedience to the calls that have been sounded in your hearing, are struggling with your sins, are in a likelier way for receiving those larger measures of truth which are now revealed, than those of you who feel no earnestness, and are making no endeavours upon the subject. While, therefore, I announce to you, in the most distinct terms, that you will not be saved unless you are found in the righteousness of Christ, this will not restrain me at the very same time from doing what John did. You know how his disciples were prepared for the Baptism of the Holy Ghost, who guides unto all truth; and while I do not think that any one point of time is too early for offering Christ to you, in all the benefits of his sacrifice, in all the imputed merits of his perfect righteousness, in all the privileges which he has proclaimed and purchased for believers—all I contend for is, that neither is there any point of time too early for letting you know, that all sin must be abandoned; for calling on you to enter into the work of struggling with all sin immediately; for warning you, that while you persist in those sinful actions which you might give up, and would give up were a temporal inducement held out to you, I have no evidence of your receiving benefit from the word of salvation that I am sounding in your ears. There is surely room for telling sinners more than one thing, in the course of the very earliest lesson that is laid before them. It is an exclusive deference to the one

point, and the one principle, and the bringing of every thing else into a forced subordination upon it, which has enfeebled many an attempt to turn sinners to Christ from their iniquities. I can surely tell a man, that unless he is walking in a particular line he will not reach the object he is aiming at; and I can tell him at the same time, that neither will he reach it, unless he have his eyes open, and he look upon the object. On these two unquestionable truths, I bid him both walk and look at the same time, and at the same time he can do both. In the same manner I may tell a man, that unless he give up stealing, he shall not reach heaven; and I may also tell him, that unless he accept by faith Christ as his alone Saviour, he shall not reach heaven. On these two truths I found two practical directions; and I must be convinced, that the doing of the one hinders the doing of the other, ere I desist from that which the first teachers of Christianity did before me,—proclaim Christ, and within the compass of the same breathing, call on men to do works meet for repentance.

In the order of time, the practical instructions of John went before the full announcement of the doctrines of salvation. I do not think, however, that this order is authoritative upon us; but far less do I think, that our full possession of the doctrine of salvation confers any authority upon us for reversing the historical process of the New Testament. I bring all the truths which the teachers of these days addressed to the sinners among whom they laboured, to bear immediately

upon you sinners now. And while I call upon you to turn from the evil of your ways, I also warn you of the danger of putting away from you the offered Saviour, or refusing all your confidence in that name than which there is no other given under heaven whereby men can be saved.

If by faith be meant the embracing of one doctrine, then I can understand how some might be alarmed lest an outset so practical should depose faith from the precedency which belongs to it. But if by faith be meant a reliance on the whole testimony of Scripture, then the precedency of faith is not at all broken in upon. If, on the call of "Flee from the coming wrath," I get you to struggle with your more palpable iniquities, I see in that very struggle the operation of a faith in the divine testimony about the realities of an invisible world; and I have reason to bless God that he has wrought in you what I am sure no argument and no vehemence of mine could, without the power of His Spirit, ever have accomplished. Those of you who have thus evinced one exercise of faith, I look upon as more hopeful subjects for another exercise, than those of you who remain trenched in obstinacy and unconcern. And when I tell the former, that nothing will get them acceptance with God, but the mediation of Christ offered to all who come, it will be to them, and not to the latter, that I shall look for an earnest desire after the offered Saviour. When I tell them that they affront God by not receiving the record which He gives of His Son, it will be to them, and not to the others, that I shall look for a

submissive and thankful acquiescence in the whole of His salvation; and thus passing with the docility of little children from one lesson of the Bible to another; these are the people who, working because God so bids them, will count that a man is not justified by the works of the law, because God so tells them; these are the people who, not offended by what Christ told them at the outset, that he who cometh unto Him must forsake all, will evince their willingness to forsake all, by turning from their iniquities, and coming unto Christ; these are the people who, while they do what they may with their hands, will think that while their heart is not directed to the love of God, they have done nothing; and counting it a faithful saying, that without Christ they can do nothing, they will take to Him as their Sanctifier as well as their Saviour, and having received Him as the Lord their righteousness, will ever repair to Him, and keep by Him as the Lord their strength.

While I urge upon you the doing of every obviously right thing, you will not conceive of me that I want you to rest in this doing. I trust that my introductory paragraphs may convince you how much of this doing may be gone through, and yet the mighty object of the obedience of the willing heart might be unreached and unaccomplished. Not to urge the doing, lest you should rest, would be to deviate from scriptural example. And again, to urge the doing, and leave you to rest, would be also to deviate from scriptural example. John the Baptist urged the doing of many things, and his faithful disciples set themselves to the performance

of what he bade them do. They entered immediately on the field of active and diligent service. But did they stop short? No; out of the very preaching of their master did they obtain a caution against resting; and the same submissive deference to his authority, in virtue of which they were set a-working, led them also, along with their working at the things which he set them to, to look forward to greater things than these. He told them expressly, that all his preaching was as nothing to the preaching of one who was to come after him. They were diligent with present things, but be assured that they combined with this diligence the attitude of looking forward to greater things. Is this the attitude of men who place their repose and their dependence upon the performances on hand? Was it not the attitude of men walking in the way revealed by a messenger from heaven, to the object which this messenger pointed out to them? I call on you to commence at this moment an immediate struggle with all sin, and an immediate striving after all righteousness; but I would not be completing even the lesson of John, and far less would I be bringing forward the counsel of God as made known to us in his subsequent revelation, were I to say any thing which led you to stop short at those visible reformations, which formed the great burden of John's practical addresses to his countrymen; and therefore along with your doing, and most diligently doing all that is within your reach, I call on you to pray, and most fervently and faithfully to pray for that larger baptism of the Holy Ghost, by which your hearts

may be cleansed from all their corruptions, and you be enabled to render unto God all the purity of a spiritual obedience.

I cannot expatiate within the limits of this short Address on the texts both of the Old and New Testament, which serve to establish, that the right attitude of a returning sinner is what I have sometimes called in your hearing, the compound attitude of service and expectation. But I shall repeat a few of these texts, that they may suggest what you have been in the habit of hearing from me upon this subject. "And Samuel spake to all the house of Israel, saying, if ye do return to the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines. Then the children of Israel did put away Baalim and Ashtaroth, and served the Lord only." "They will not frame their doings to turn unto the Lord." "Thus saith the Lord, keep ye judgment and do justice, for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "Deal thy bread to the hungry, and bring the poor that are cast out into thy house. When thou seest the naked, cover him, and hide not thyself from thine own flesh. Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of

the Lord shall be thy rereward." "He that hath my commandments and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him." "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." "And we are witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him." "Trust in the Lord, and do good."

But danger presses on us in every direction; and in the work of dividing the word of truth, many, and very many, are the obstacles which lie in the way of our doing it rightly. When a minister gives his strength to one particular lesson, it often carries in it the appearance of his neglecting all the rest, and throwing into the back-ground other lessons of equal importance. It might require the ministrations of many years to do away this appearance. Sure I am, that I despair of doing it away within the limits of this short Address to any but yourselves. You know all that I have urged upon the ground of your acceptance with God; upon the freeness of that offer which is by Christ Jesus; upon the honest invitations which every-where abound in the Gospel, that all who will may take hold of it; upon the necessity of being found

by God, not in your own righteousness, but in the righteousness which is of Christ; upon the helplessness of man, and how all the strugglings of his own unaided strength can never carry him to the length of a spiritual obedience; upon the darkness and enmity of his mind about the things of God, and how this can never be dissolved, till he who by nature stands afar off is brought near by the blood of the atonement, and he receives that repentance and that remission of sins, which Christ is exalted a Prince and a Saviour to dispense to all who believe in Him. These are offers and doctrines which might be addressed, and ought to be addressed, *immediately* to all. But the call I have been urging upon you through the whole of this pamphlet, of "Cease ye from your manifest transgressions," should be addressed along with them. Now here lies the difficulty with many a sincere lover of the truth as it is in Jesus. He feels a backwardness in urging this call, lest it should somehow or other impair the freeness of the offer, or encroach upon the singleness of that which is stated to be our alone meritorious ground of acceptance before God. In reply to this, let it be well observed, that though the offer be at all times free, it is not at all times listened to; and though the only ground of acceptance be that righteousness of Christ which is unto all them and upon all them that believe, yet some are in likelier circumstances for being brought to this belief than others. There is one class of hearers who are in a greater state of readiness for being impressed by the Gospel than another,—and I fear that all the use has not been made of this

principle which Scripture and experience warrant us to do. Every attempt to work man into a readiness for receiving the offer has been discouraged, as if it carried in it a reflection against the freeness of the offer itself. The obedient disciples of John were more prepared for the doctrines of grace, than the careless hearers of this prophet; but their obedience did not confer any claim of merit upon them, it only made them more disposed to receive the good tidings of that salvation which was altogether of grace. A despiser of ordinances is put into a likelier situation for receiving the free offer of the Gospel, by being prevailed upon to attend a church where this offer is urged upon his acceptance. His attendance does not impair the freeness of the offer. Yet where is the man so warped by a misleading speculation, as to deny that the doing of this previous to his union with Christ, and preparatory to that union, may be the very mean of the free offer being received. Again, it is the lesson both of experience and of the Bible, that the young are likelier subjects for religious instruction than the old. The free offer may and ought to be addressed to both these classes; but generally speaking, it is in point of fact more productive of good when addressed to the first class than the second. And we do not say, that youth confers any meritorious title to salvation, nor do we make any reflection on the freeness of the offer, when we urge it upon the young, lest they should get old, and it have less chance of being laid before them with acceptance. We make no reflection upon the offer as to its character of freeness; but we

proceed upon the obvious fact, that, free as it is, it is not so readily listened to or laid hold of by the second class of hearers as by the first. And, lastly, when addressing sinners now, all of them might and ought to be plied with the free offer of salvation at the very outset. But if it be true, that those of them who wilfully persist in those misdoings, which they could give up on the inducement of a temporal reward, will not, in point of fact, be so impressed by the offer, or be so disposed to accept of it, as those who (on the call of—"Flee from the coming wrath;" and on being told, that unless they repent they shall perish; and on being made to know, what our Saviour made inquirers know, at the very starting point of their progress as his disciples, that he who followeth after Him must forsake all,) have begun to break off their sins, and to put the evil of their doings away from them: then we are not stripping the offer of its attribute of perfect freeness, but we are only doing what God, in His wisdom, did two thousand years ago; we are, under him, preparing souls for the reception of this offer, when, along with the business of proposing it, which we cannot do too early, we bring the urgency of an immediate call to bear on the children of iniquity, that they should cease to do evil, and learn to do well.

The publicans and harlots entered into the kingdom of God before the Pharisees, and yet the latter were free from the outward transgressions of the former. Now, the fear which restrains many from lifting the immediate call of,—"Cease ye from your transgressions," is, lest it should put

those who obey the call into the state of Pharisees; and there is a secret, though not avowed, impression in their minds, that it were better for their hearers to remain in the state of publicans and harlots, and in this state to have the offer of Christ and all His benefits set before them. But mark well, that it was not the publicans and harlots who persisted in their iniquities, but they who counted John to be a prophet, and in obedience to his call were putting their iniquities away from them, who had the advantage of the Pharisees. None will surely say, that those of them who continued as they were, were put into a state of preparation for the Saviour by the preaching of John. Some will be afraid to say, that those of them who gave up their iniquities at the bidding of John were put into a state of preparation, lest it should encourage a pharisaical confidence in our own doings. But mark the distinction between these and the Pharisees: The Pharisees might be as free as the reforming publicans and harlots, of those visible transgressions which characterized them; but on this they rested their confidence, and put the offered Saviour away from them. The publicans and harlots, so far from resting their confidence on the degree of reformation which they had accomplished, were prompted to this reformation by the hope of the coming Saviour. They connected with all their doings the expectation of greater things. They waited for the kingdom of God that was at hand; and the preaching of John, under the influence of which they had put away from them many of their misdeeds, could never

lead them to stop short at this degree of amendment, when the very same John told them of one who was to come after him, in comparison of whom he and all his sermons were as nothing. The Saviour did come, and He said of those publicans and harlots who believed and repented at the preaching of John, that they entered the kingdom of heaven before the Pharisees. They had not earned that kingdom by their doings, but they were in a fitter and readier state for receiving the tidings of it. The Gospel came to them on the footing of a free and unmerited offer; and on this footing it should be proposed to all. But it is not on this footing that it will be accepted by all. Not by men who, free from many glaring and visible iniquities, rest on the decency of their own character—not by men who, deformed by these iniquities, still wilfully and obstinately persist in them; but by men who, earnest in their inquiries after salvation, and who, made to know, as they ought to be at the very outset of their inquiries, that it is a salvation from sin as well as from punishment, have given up the practice of their outward iniquities, as the first fruit and evidence of their earnestness.

Let me, therefore, in addition to the lesson I have already urged upon you, warn you against a pharisaical confidence in your own doings. While, on the one hand, I tell you that none are truly seeking who have not begun to do; I, on the other hand, tell you, that none have truly found who have not taken up with Christ as the end of the law for righteousness. Let Jesus Christ, the same

to-day, yesterday, and for ever, be the end of your conversation. Never take rest till you have found it in Him. You never will have a well-grounded comfort in your intercourse with God, till you have learned the way of going to the throne of His grace in fellowship with Christ as your appointed Mediator;—you never will rejoice in hope of the coming glory, till your peace be made with God through Jesus Christ our Lord;—you never will be sure of pardon till you rest in the forgiveness of your sins as coming to you through the redemption which is in His blood. And what is more, addressing you as people who have received a practical impulse to the obedience of the commandments, never forget, that, while the reformation of your first and earliest stages in the Christian life went no further than to the amendment of your more obvious and visible deficiences, this reformation, to be completed, must bring the soul and spirit, as well as the body, under a subserviency to the glory of God; and it never can be completed but by the shedding abroad of that Spirit which is daily poured on the daily prayers of believers: and I call upon you always to look up to God through the channel of Christ's appointed mediatorship, that you may receive through this same channel a constant and ever increasing supply of the washing of regeneration and renewing of the Holy Ghost.

I call upon you to be up and doing; but I call upon you with the very same breath, not to rest satisfied with any dark, or doubtful, or confused notions about your way of acceptance with God;

and let it be your earnest and never-ceasing object to be found in that way. While you have the commandments and keep them, look at the same time for the promised manifestations. To be indifferent whether you have a clear understanding of the righteousness of Christ, is the same as thinking it not worth your while to inquire into that which God thought it worth His while to give up His Son unto the death that He might accomplish. It is to affront God, by letting Him speak while you refuse to listen or attend to Him. Have a care, lest it be an insulting sentiment on your part, as to the worth of your polluted services; and that, sinful as they are, and defective as they are, they are good enough for God. Lean not on such a bruised reed; but let Christ in all the perfection of that righteousness, which is unto all them and upon all them that believe, be the alone rock of your confidence. Your feet will never get on a sure place till they be established on that foundation than which there is no other; and to delay a single moment in your attempts to reach it, and to find rest upon it, after it is so broadly announced to you, is to incur the aggravated guilt of those who neglect the great salvation, and who make God a liar, by suspending their belief of that record which He hath given of His Son,—"And this is the record that God hath given us eternal life, and this life is in his Son."

Again I call upon you to be up and doing; and I call upon you to accept of Christ as your alone Saviour; but I call upon you at the same time, to look to the whole extent of His salvation. "You

hath he quickened, having forgiven you all trespasses." There is the forgiveness of all that has been dead, and sinful, and alienated within you; but there is also a quickening, and a reforming, and a putting within you a near and a lively sense of God, so as that you may henceforth serve Him with newness of heart, and walk before Him in all newness of life and of conversation. Your hearts will be enlarged, so as that you may run the way of all the commandments. O how it puts to flight all pharisaical confidence in the present exercises of obedience, when one casts an enlightened eye over the whole extent of the Christian race, and thinks of the mighty extent of those attainments which were exemplified by the disciples of the New Testament! The service which I now yield, and is perhaps offered up in the spirit of bondage, must be offered up in the spirit of adoption. It must be the obedience of a child, who yields the willing homage of his affections to his reconciled father. It must be the obedience of the heart; and O how far is a slavish performance of the bidden task, from the consent of the inner man to the law of that God whom he delights to honour! This love to Him, and delight in Him, occupy the foremost place in the list of the bidden requirements. If I love the creature more than the Creator, I trample on the authority of the first and greatest of the commandments—and what an imposing exhibition of sobriety, and justice and almsgiving, and religious decency, may be presented in the character and doings of him whose conversation is not in heaven; who minds earthly things; who

loves his wealth more than God; who likes his ease and comfort on this side of time more than all his prospects on the other side of it; and who, therefore, though he may never have looked upon himself to be any thing else than a fair Christian, is looked upon by every spiritual being as a rebel to his God, with the principle of rebellion firmly seated in his most vital part, even in his heart turned in coldness and alienation away from Him.

But if God be looked upon by you as a Father with whom you are reconciled through the blood of sprinkling, it will not be so with you. Now, this is what He calls you to do. He gives you a warrant to choose Him as your God. He offers Himself to your acceptance, and beseeches all to whom the word of salvation is sent, to be reconciled to Him. It is indeed a wonderful change in the state of a heart, when, giving up its coldness and indifference to God, (and I call upon every careless and unawakened man to tell me, upon his honesty, whether this be not the actual state of his heart,) it surrenders itself to Him with the warm and the willing tribute of all its affections. Now, there is not one power, within the compass of nature, that can bring about this change. It does not lie with man to give up the radical iniquity of an alienated heart; the Ethiopian may as soon change his skin, and the leopard his spots. But what cannot be done by him is done to him, when he accepts of the Gospel. The promises of Christ are abundantly performed upon all who trust in Him. Through Him is the dispensation of forgiveness, and with Him is the dispensation of the

all-powerful and all-subduing Spirit. While, then, with the very first mention of His name, I call on you to cease your hand from doing evil, surely there is nothing in the call that can lead you to stop at any one point of obedience, when I, at the same time, tell you of the mighty change that must be accomplished, ere you are meet for the inheritance of the saints. You must be made the workmanship of God; you must be born again; you must be made to feel your dependence on the power of the renewing Spirit; and that power must come down upon you, and keep by you, and by His ever-needed supplies must form the habitual answer to your habitual and believing prayers.

I have now got upon ground on which many will refuse to go along with me. I can get their testimony to the spectacle of a reforming people, putting the visible iniquities of stealing, and lying, and evil speaking, and drunkenness, away from them; but from the moment we come to the only principle which confers any value on these visible expressions, even the willing homage of the heart to God, and to His law in all its spirituality and extent; and from the moment that we come to the only expedient by which such a principle can ever obtain an establishment within us, (and we challenge them to attempt the establishment of this principle in any other way,) even the operation of that Spirit which is given to those who accept of Christ as He is laid before us in the Gospel; then, and at that moment, are we looked upon as having entered within the borders of fanaticism; and, while they lavish their superficial admiration on

the flowers of virtue, do they refuse the patience of their attention to the root from which they spring, or to the nourishment which maintains them.

And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villany of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him, as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt

against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped Him of all the importance of His character and His offices, even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformations having been effected amongst them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask Him, was set before them as the unceasing object of their dependence and their prayers; it was not, in one word, till the contem-

plations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you would have done, had your zeal for doctrines and sacraments been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days! But a sense of your heavenly Master's eye has brought another influence to bear upon you; and while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population.

And here it gives me pleasure to observe, that earnest as I have been for a plain and practical outset, the very first obedience of John's disciples was connected with a belief in the announcement

of a coming Saviour. This principle was present with them, and had its influence on the earliest movements of their repentance. Faith in Christ had at that time but an obscure dawning in their minds; but they did not wait for its full and its finished splendour, till they should begin the work of keeping the commandments. To this infant faith there corresponded a certain degree of obedience; and this obedience grew more enlightened, more spiritual, more allied with the purity of the heart, and the movements of the inner man, just as faith obtained its brighter and larger accessions in the course of the subsequent revelations. The disciple of John keeping himself free from extortion and adultery, was a very different man from the Pharisee, who was neither an extortioner nor an adulterer. The mind of the Pharisee rested on his present peformances; the mind of the disciple was filled with the expectation of a higher Teacher, and he looked forward to him, and was in the attitude of readiness to listen, and believe, and obey. Many of them were transferred from the Forerunner to the Saviour, and they companied with him during his abode in the world, and were found with one accord in one place on the day of Pentecost, and shared in the influences of that Comforter, whom Christ promised to send down upon his disciples on earth, from the place to which he had ascended in heaven; and thus it is that the same men who started with the preaching of John at the work of putting their obvious and palpable transgressions away from them, were met afterwards at the distance

of years, living the life of faith in Christ, and growing in meetness for a spiritual inheritance, by growing in all the graces and accomplishments of a spiritual obedience. There was a faith in Christ, which presided over the very first steps of their practical career; but it is worthy of being remarked, that they did not wait in indolence till this faith should receive its further augmentations. Upon this faith, humble as it was at its commencement, their Teacher exacted a corresponding obedience; and this obedience, so far from being suspended till what was lacking in their faith should be perfected, was the very path which conducted them to larger manifestations. Now, is not faith a growing principle at this hour? Is not the faith of an incipient Christian different in its strength, and in the largeness of its contemplations, from the faith of him who, by reason of use, has had his senses well exercised to discern both the good and the evil? I am willing to concede it, for it accords with all my experience on the subject, that some anticipation, however faint, of the benefit to be derived from an offered Saviour; some apprehension, however indistinct, of the mercy of God, in Christ Jesus; some hope, inspired by the peculiar doctrines of the Gospel, and which nothing but the preaching of that Gospel, in all its peculiarity will ever awaken in the mind,—that these are the principles which preside over the very first movements of a sinner, casting away from him his transgressions, and returning unto God. But let us not throw any impediment in the way of these first movements. Let us have a practical outset. Let

us not be afraid of giving an immediate character of exertion to the very infancy of a Christian's career. To wait in slavish adherence to system, till the principle of faith be deposited with all the tenacity of a settled assurance in the mind, or the brilliancy of a finished light be thrown around it, would be to act in the face of scriptural example. Let the Gospel be preached in all its freeness at the very outset; but let us never forget, that to every varying degree of faith in the mind of the hearer there goes an obedience along with it; that to forsake the evil of his ways can never be pressed too early upon his observance; that this, and every subsequent degree of obedience, is the prescribed path to clearer manifestations;* and that, to attempt the establishment of a perfect faith by the single work of expounding the truth, is to strike out a spark of our own kindling—it is to do the thing in our own way—it is to throw aside the use of scriptural expedients; and to substitute the mere possession of a dogma, for that principle which, growing progressively within us, animates and sustains the whole course of a humble, and diligent, and assiduous, and pains-taking Christian.

Whence the fact, that the deriders and the enemies of evangelical truth set themselves forward as the exclusive advocates of morality? It is because many of its friends have not ventured to show so bold and so immediate a front on this subject as they ought to have done. They are positively afraid of placing morality on the fore-ground of their speculations. They do not like it to be

* John xiv. 21.; Acts v. 32.

so prominently brought forward at the commencement of their instructions. They have it, and in a purer and holier form too, than its more ostentatious advocates; but they have thrown a doctrinal barrier around it, which hides it from the general observation. Would it not be better to drag it from this concealment—to bring it out to more immediate view—to place it in large and visible characters on the very threshold of our subject; and if our Saviour told His countrymen, at the very outset of their discipleship, that they who follow after Him must forsake all—is there any thing to prevent us from warning, at the very outset of our ministrations, against all that is glaringly and obviously wrong? Much should be done to chase away the very general delusion which exists among the people of this country, that the preachers of faith are not the preachers of morality. If there be any thing in the arrangements of a favourite system which are at all calculated to foster this delusion, these arrangements should just be broke in upon. Obedience should be written upon every signal; and departure from all iniquity should be made to float, in a bright and legible inscription, upon all our standards.

I call on you, my brethren, to abound in those good deeds, by which, if done in the body, Christ will be magnified in your bodies. I call on you for a prompt vindication of the truth as it is in Jesus, by your example and your lives. Let me hear of your being the most equitable masters, and the most faithful servants, and the most upright members of society, and the most watchful parents,

and the most dutiful children. Never forget, that the object of the Saviour is to redeem you from all iniquity; and that every act of wilful indulgence, in any one species of iniquity, is a refusal to go along with him. Do maintain to the eye of bye-standers the conspicuous front of a reforming, and conscientious, and ever-doing people. Meet the charge of those who are strangers to the power of the truth, by the noblest of all refutations—by the graces and accomplishments of a life given in faithful and entire dedication to the will of the Saviour. Let the remembrance of what He gave for you, ever stir you up to the sense of what you should give Him back again; and while others talk of good works, in such a way as to depose Christ from His pre-eminence, do you perform these good works through Christ, by the power of His grace working in you mightily.

And think not that you have attained, or are already perfect. Have your eye ever directed to the perfect righteousness of Christ, as the only ground of your acceptance with God, and as the only example you should never cease to aspire after. Rest not in any one measure of attainment. Think not that you should stop short till you are righteous, even as He is righteous. Take unto you the whole armour of God, that you may be fitted for the contest; and prove that you are indeed born again by the anointing which you have received, being an anointing which remaineth. May the very God of peace sanctify you wholly. May He shed abroad His love in your hearts. And may the Spirit which I call on you to pray for, in the faith of Him who is intrusted with the dispen-

sation of it, impel you to all diligence, that you may be found of Him, at His coming, without spot, and blameless.

I shall conclude this very hurried and imperfect Address, with the last words of my last sermon to you.

"It is not enough that you receive Christ for the single object of forgiveness, or as a priest who has wrought out an atonement for you; for Christ offers Himself in more capacities than this one, and you do not receive Him truly, unless you receive Him just as He offers Himself. Again, it is not enough that you receive Christ only as a priest and a prophet; for all that He teaches will be to you a dead letter, unless you are qualified to understand and to obey it; and if you think that you are qualified by nature, you, in fact, refuse His teaching, at the very time that you profess Him to be your teacher, for He says, "without me ye can do nothing." You must receive Him for strength, as well as for forgiveness and direction; or, in other words, you must submit to Him as your King, not merely to rule over you by His law, but to rule in you by His Spirit. You must live in constant dependence on the influences of His grace, and if you do so, you never will stop short at any one point of obedience, but, knowing that the grace of God is all-powerful, you will suffer no difficulties to stop your progress; you will suffer no paltry limit of what unaided human nature can do, to bound your ambition after the glories of a purer and a better character than any earthly principle can accomplish; you will enter a career, of which you at

this moment see not the end; you will try an ascent, of which the lofty eminence is hid in the darkness of futurity; the chilling sentiment, that no higher obedience is expected of me than what I can yield, will have no influence upon you, for the mighty stretch of attainment that you look forward to, is not what I can do, but what Christ can do in me; and, with the all-subduing instrument of His grace to help you through every difficulty, and to carry you in triumph over every opposition, you will press forward conquering and to conquer; and, while the world knoweth not the power of those great and animating hopes which sustain you, you will be making daily progress in a field of discipline and acquirement which they have never entered; and in patience and forgiveness, and gentleness and charity, and the love of God and the love of your neighbour, which is like unto the love of God, you will prove that a work of grace is going on in your hearts, even that work by which the image you lost at the fall is repaired and brought back again—the empire of sin within you is overthrown—the subjection of your hearts to what is visible and earthly is exchanged for the power of the unseen world over its every affection—and you are filled with such a faith, and such a love, and such a superiority to perishable things, as will shed a glory over the whole of your daily walk, and give to every one of your doings the high character of a candidate for eternity.

"Christ is offered to all of you for forgiveness. The man who takes Him for this single object must be looking at Him with an eye half shut upon the revelation He makes of Himself. Look at

Him with an open and a stedfast eye, and then I will call you a true believer; and sure I am, that if you do so, you cannot avoid seeing Him in the earnestness of His desire that you should give up all sin, and enter from this moment into all obedience. True, and most true, my brethren, that faith will save you; but it must be a whole faith in a whole Bible. True, and most true, that they who keep the commandments of Jesus shall enter into life; but you are not to shrink from any one of these commandments, or to say because they are so much above the power of humanity, that you must give up the task of attempting them. True, and most true, that he who trusteth to his obedience as a saviour, is shifting his confidence from the alone foundation it can rest upon. Christ is your Saviour; and when I call upon you to rejoice in that reconciliation which is through Him, I call upon you not to leave Him for a single moment, when you engage in the work of doing those things which if left undone, will exclude us from the kingdom of heaven. Take Him along with you into all your services. Let the sentiment ever be upon you, that what I am now doing I may do in my own strength to the satisfaction of man; but I must have the power of Christ resting upon the performance, if I wish to do it in the way that is acceptable to God. Let this be your habitual sentiment, and then the supposed opposition between faith and works vanishes into nothing. The life of a believer is made up of good works; and faith is the animating and the power-working principle of every one of them. The Spirit of Christ actuates and sustains the whole course of

your obedience. You walk not away from Him, but, in the language of the text, you "walk in him," (Col. ii. 6.); and as there is not one of your doings in which He does not feel a concern, and prescribe a duty for you, so there is not one of them in which His grace is not in readiness to put the right principle into your heart, and to bring it out into your conduct, and to make your walk accord with your profession, so as to let the world see upon you without, the power and the efficacy of the sentiment within; and thus, while Christ has the whole merit of your forgiveness, He has the whole merit of your sanctification also; and the humble and deeply-felt consciousness of "nevertheless not me, but the grace of God that is in me," restores to Jesus Christ all the credit and all the glory which belong to Him, by making Him your only, and your perfect and your entire, and your altogether Saviour.

"Choose Him, then, my brethren, choose Him as the Captain of your salvation. Let Him enter into your hearts by faith, and let Him dwell continually there. Cultivate a daily intercourse and a growing acquaintance with Him. O, you are in safe company, indeed, when your fellowship is with Him! The shield of His protecting mediatorship is ever between you and the justice of God; and out of His fulness there goeth a constant stream, to nourish, and to animate, and to strengthen every believer. Why should the shifting of human instruments so oppress and so discourage you, when He is your willing friend; when He is ever present, and is at all times in readiness; when He, the same to-day, yesterday, and for ever, is to be met with in every place; and while His disciples

here, giving way to the power of sight, are sorrowful, and in great heaviness, because they are to move at a distance from one another, He, my brethren, He has His eye upon all neighbourhoods and all countries, and will at length gather His disciples into one eternal family? With such a Master, let us quit ourselves like men. With the magnificence of eternity before us, let time, with all its fluctuations, dwindle into its own littleness. If God is pleased to spare me, I trust I shall often meet with you in person, even on this side of the grave; but if not, let us often meet in prayer at the mercy-seat of God. While we occupy different places on earth, let our mutual intercessions for each other go to one place in heaven. Let the Saviour put our supplications into one censer; and be assured, my brethren, that after the dear and the much-loved scenery of this peaceful vale has disappeared from my eye, the people who live in it shall retain a warm and an ever-during place in my memory;—and this mortal body must be stretched on the bed of death, ere the heart which now animates it can resign its exercise of longing after you, and praying for you, that you may so receive Christ Jesus, and so walk in Him, and so hold fast the things you have gotten, and so prove that the labour I have had amongst you has not been in vain; that when the sound of the last trumpet awakens us, these eyes, which are now bathed in tears, may open upon a scene of eternal blessedness, and we, my brethren, whom the providence of God has withdrawn for a little while from one another, may on that day be found side by side at the right hand of the everlasting throne."

APPENDIX.

SINCE the present edition of this work was putting to press, I have seen a review of it by the CHRISTIAN INSTRUCTOR, and the following are the immediate observations which the perusal of this review has suggested.

I meant no attack on any body of clergy, and I have made no attack upon them. The people whom I addressed were the main object on which my attention rested; and any thing I have said in the style of animadversion, was chiefly, if not exclusively, with a reference to that perverseness which I think I have witnessed in the conceptions and habits of private Christians.

I have alluded, no doubt, to a method of treatment on the part of some of the teachers of Christianity, and which I believe to be both inefficient and unscriptural. But have I at all asserted the extent to which this method prevails? Have I ventured to fasten an imputation upon any marked or general body of Christian ministers? It was no object of mine to set forth or to signalize my own peculiarity in this matter; and if I rightly understand who the men are whom the reviewer has in his eye when he speaks of the evangelical clergy, then does he represent me as dealing out my censures against those whom I honestly believe to be the instrumental cause of nearly all the vital and substantial Christianity in the land.

Again, is it not possible for a man to have an awakened and tender sense of the sinfulness of one sin, and to have a very slender and inadequate sense of the sinfulness of another? Might not the first circumstance beget in his mind an honest and a general desire to be delivered from sin; and might not the second circumstance account for the fact, that with this mourning for sin in the gross, he should put forth his hand without scruple to the commission of what is actually sinful? I do not know a more

familiar exhibition of this, than that of a man who would be visited with remorse were he to walk in the fields on a Sabbath day at the time of divine service, and the very same man indulging without remorse his propensity to throw ridicule or discredit on an absent character. His actual remorse on the commission of all that he feels to be sinful, might lead a man to mourn over sin in the general; but surely this general direction of his can have no such necessary influence, as the reviewer contends for, in the way of leading him to renounce what he does not feel to be sinful. But this is what he should be made to feel; and it may be done in two ways,—either in the didactic way, by a formal announcement that the deed in question is contrary to the law of God; or in the imperative way, by bidding him cease from the doing of it, —a way no less effective and scriptural than the former, and brought to bear in the New Testament upon men at the earliest conceivable stage of their progress from sin unto righteousness.

I share most cordially in opinion with the reviewer, that he might extend his observations greatly beyond the length of the original pamphlet, were he to say all that might be said on the topics brought forward in it. I believe that it would require the compass of an extended volume to meet every objection, and to turn the argument in every possible way. I did not anticipate all the notice that has been taken of this performance, and am fearful lest it should defeat the intended effect on the hearts of a plain people. With this feeling I close the discussion for the present; and my desire is, that in all I may afterwards say upon this subject, I may be preserved from that tone of controversy, which I feel to be hurtful to the practical influence of every truth it accompanies; and which, I fear, may have in so far infected my former communication, as to make it more fitted to arouse the speculative tendencies of the mind, and provoke to an intellectual warfare, than to tell on the conscience and on the doings of an earnest inquirer.

T. C.

Glasgow, *December* 1815.

THE

INFLUENCE

OF

PAROCHIAL ASSOCIATIONS

FOR THE

MORAL AND SPIRITUAL GOOD OF MANKIND.

ADVERTISEMENT.

THIS pamphlet was originally published in 1814. It must be obvious of its reasonings that they apply to every benevolent Association which has for its object the moral and spiritual well-being of our fellow-men, whether at home or abroad. We hope, therefore, that its republication will not be deemed unseasonable at the present moment, when attempts are being made to enlist the general population in the pecuniary support of Four Great Schemes, which have received the high sanction of the General Assembly of the Church of Scotland.

THE INFLUENCE OF PAROCHIAL ASSOCIATIONS FOR THE MORAL AND SPIRITUAL GOOD OF MANKIND.

ARGUMENT.

1. The Objection stated.—2. The Radical Answer to it.—3. But the Objection is not true in point of fact.—4. A former act of charity does not exempt from the obligation of a new act, if it can be afforded.—5. Estimate of the encroachment made by a Religious Society upon the funds of the country.—6. A Subscriber to a Parochial Society does not give less to the Poor on that account.—7. Evidence for the truth of this assertion.—8. And explanation of its principle. (1.) The ability for other acts of charity nearly as entire as before.—9. (2.) And the disposition greater.—10. Poverty is better kept under by a preventive, than by a positive treatment.—11. Exemplified in Scotland.—12. A Parochial Society has a strong preventive operation.—13. And therefore promotes the secular interests of the Poor.—14. The argument carried down to the case of Penny Societies.—15. Difficulty in the exposition of the argument.—16. The effects of a charitable endowment in a Parish pernicious to the Poor.—17. By inducing a dependence upon it.—18. And stripping them of their industrious habits.—19. The effects of a Parochial Association, such as we plead for, are in an opposite direction to those of a charitable endowment.—20. And it stands completely free of all the objections to which a tax is liable.—21. Such an Association gives dignity to the Poor.—22. And a delicate reluctance to pauperism.—23. The shame of pauperism is the best defence against it.—24. How a Bible Association augments this feeling.—25. By dignifying the Poor.—26. And adding to the Influence of Bible Principles.—27. Exemplified in the humblest situation.—28. The progress of these Associations in the country.—29. Compared with other Associations for the relief of temporal necessities.—30. The more salutary influence of Parochial Associations.—31. And how they counteract the pernicious influence of other charities.—32. It is best to confide the secular relief of the Poor to individual benevolence.—33. And a Parochial Association both augments and enlightens this principle.

1. WITHOUT entering into the positive claims of the Bible Society, or of any similar Association,

upon the generosity of the public, I shall endeavour to do away an objection which meets us at the very outset of every attempt to raise a subscription, or to found an institution in its favour. The secular necessities of the poor are brought into competition with it, and every shilling given to such an Association is represented as an encroachment upon that fund which was before allocated to the relief of poverty.

2. Admitting the fact stated in the objection to be true, we have an answer in readiness for it. If the Bible Society accomplish its professed object, which is, to make those who were before ignorant of the Bible better acquainted with it, then the advantage given more than atones for the loss sustained. We stand upon the high ground, that eternity is longer than time, and the unfading enjoyments of the one a boon more valuable than the perishable enjoyments of the other. Money is sometimes expended, for the idle purpose of amusing the poor by the gratuitous exhibition of a spectacle or show. It is a far wiser distribution of the money, when it is transferred from this object to the higher and more useful objects of feeding those among them who are hungry, clothing those among them who are naked, and paying for medicine, or attendance, to those among them who are sick. We make bold to say, that if money for the purpose could be got from no other quarter, it would be a wiser distribution still to withdraw it from the objects last mentioned, to the supreme object of paying for the knowledge of religion to those among them who are ignorant; and, at the

hazard of being execrated by many, we do not hesitate to affirm, that it is better for the poor to be worse fed and worse clothed, than that they should be left ignorant of those Scriptures, which are able to make them wise unto salvation through the faith that is in Christ Jesus.

3. But the statement contained in the objection is not true. It seems to go upon the supposition, that the fund for relieving the temporal wants of the poor is the only fund which exists in the country; and that when any new object of benevolence is started, there is no other fund to which we can repair for the requisite expenses. But there are other funds in the country. There is a prodigious fund for the maintenance of Government, nor do we wish that fund to be encroached upon by a single farthing. There is a fund, out of which the people of the land are provided in the necessaries of life; and before we incur the odium of trenching upon necessaries, let us first inquire, if there be no other fund in existence. Go then to all who are elevated above the class of mere labourers, and you will find in their possession a fund, out of which they are provided with what are commonly called the superfluities of life. We do not dispute their right to these superfluities, nor do we deny the quantity of pleasure which lies in the enjoyment of them. We only state the existence of such a fund, and that by a trifling act of self-denial, on the part of those who possess it, we could obtain all that we are pleading for. It is a little hard that the competition should be struck betwixt the fund of a Parochial Association for the moral good

of others, and the fund for relieving the temporal wants of the poor, while the far larger and more transferable fund for superfluities is left out of consideration entirely, and suffered to remain an untouched and unimpaired quantity. In this way the odium of hostility to the poor is fastened upon those who are labouring for their most substantial interests, while a set of men who neglect the immortality of the poor, and would leave their souls to perish, are suffered to sheer off with the credit of all the finer sympathies of our nature.

4. To whom much is given, of them much will be required. Whatever be your former liberalities in another direction, when a new and likely direction of benevolence is pointed out, the question still comes back upon you, What have you to spare? If there be a remainder left, it is by the extent of this remainder that you will be judged; and it is not right to set the claims of the Parochial Association against the secular necessities of the poor, while means so ample are left, that the true way of instituting the competition is, to set these claims against some personal gratification which it is in your power to abandon. Have a care, lest, with the language of philanthropy in your mouth, you shall be found guilty of the cruelest indifference to the true welfare of the species, and lest the discerner of your heart shall perceive how it prefers some sordid indulgence of its own to the dearest interests of those around you.

5. But let me not put to hazard the prosperity of our cause, by resting it on a standard of charity far too elevated for the general practice of the

times. Let us now drop our abstract reasoning upon the respective funds, and come to an actual specification of their quantities. The truth is, that to take one example, the fund for the Bible Society is so very small, that it is not entitled to make its appearance in any abstract argument whatever; and were it not to do away even the shadow of an objection, we would have been ashamed to have thrown the argument into the language of general discussion. What shall we think of the objection when told, that the whole yearly revenue of the Bible Society, as derived from the contributions of those who support it, does not amount to a halfpenny per month from each householder in Britain and Ireland? Can this be considered as a serious invasion upon any one fund allotted to other destinations; and shall the most splendid and promising enterprise that ever benevolence was engaged in be arrested upon an objection so fanciful? We do not want to oppress any individual by the extravagance of our demands. It is not in great sums, but in the combination of littles, that our strength lies. It is the power of combination which resolves the mystery. Great has been the progress and activity of the Bible Society since its first institution. All we want is, that this rate of activity in favour of all good associations, be kept up and extended. The above statement will convince the reader that there is ample room for the extension.* The whole fund for the secular wants of the poor

* Could we obtain a penny a-week, not from each individual, but *from each family,* in Scotland—this alone would yield a hundred thousand pounds in the year.

may be left untouched, and, as to the fund for luxuries, the revenue of our Christian Societies may be augmented a hundred-fold before this fund is sensibly encroached upon. The veriest crumbs and sweepings of extravagance would suffice us; and it will be long, and very long, before any invasion of ours upon this fund shall give rise to any perceivable abridgment of luxury, or have the weight of a straw upon the general style and establishment of families.

6. But there is still another way of meeting the objection. Let us come immediately to a question upon the point of fact. Does a man, on becoming a subscriber to a Parochial Association, give less to the secular wants of the poor than he did formerly? It is true, there is a difficulty in the way of obtaining an answer to this question. He who knows best what answer to give, will be the last to proclaim it. In as far as the subscribers themselves are concerned, we must leave the answer to their own experience, and sure we are that that experience will not be against us. But it is not from this quarter that we can expect to obtain the wished-for information. The benevolence of an individual does not stand out to the eye of the public. The knowledge of its operations is confined to the little neighbourhood within which it expatiates. It is often kept from the poor themselves; and then the information we are in quest of is shut up with the giver in the silent consciousness of his own bosom, and with God in the book of His remembrance.

7. But much good has been done of late years

by the combined exertions of individuals; and benevolence, when operating in this way, is necessarily exposed to public observation. Subscriptions have been started for almost every one object which benevolence can devise, and the published lists may furnish us with data for a partial solution of the proposed question. In point of fact, then, those who subscribe for a religious object, subscribe with the greatest readiness and liberality for the relief of human affliction, under all the various forms in which it pleads for sympathy. This is quite notorious. The human mind, by singling out the eternity of others as the main object of its benevolence, does not withdraw itself from the care of sustaining them on the way which leads to eternity. It exerts an act of preference, but not an act of exclusion. A friend of mine has been indebted to an active and beneficent patron for a lucrative situation in a distant country, but he wants money to pay his travelling expenses. I commit every reader to his own experience of human nature, when I rest with him the assertion, that if real kindness lay at the bottom of this act of patronage, the patron himself is the likeliest quarter from which the assistance will come. The man who signalizes himself by his religious charities, is not the last but the first man to whom I would apply in behalf of the sick and the destitute. The two principles are not inconsistent. They give support and nourishment to each other, or, rather, they are exertions of the same principle. This will appear in full display on the day of judgment; and even in this dark and undiscerning world, enough of evidence is

before us, upon which the benevolence of the Christian stands nobly vindicated, and from which it may be shown, that, while its chief care is for the immortality of others, it casts a wide and a wakeful eye over all the necessities and sufferings of the species.

8. Nor have we far to look for the explanation. The two elements which combine to form an act of charity, are the ability and the disposition; and the question simply resolves itself into this, "In how far these elements will survive a donation to a Parochial Association for religious objects, so as to leave the other charities unimpaired by it? It is certainly conceivable, that an individual may give every spare farthing of his income to this institution. In this case, there is a total extinction of the first element. But, in point of fact, this is never done, or done so rarely as not to be admitted into any general argument. With by far the greater number of subscribers, the ability is not sensibly encroached upon. There is no visible retrenchment in the superfluities of life. A very slight and partial change in the direction of that fund which is familiarly known by the name of *pocket-money*, can, generally speaking, provide for the whole amount of the donation in question. There are a thousand floating and incidental expenses, which can be given up without almost the feeling of a sacrifice; and the diversion of a few of them to the charity we are pleading for, leaves the ability of the giver to all sense as entire as before.

9. But the second element is subject to other laws, and the formal calculations of arithmetic do not apply to it. The disposition is not like the

ability, a given quantity which suffers an abstraction by every new exercise. The effect of a donation upon the purse of the giver, is not the same with the moral influence of that donation upon his heart. Yet the two are assimilated by our antagonists; and the pedantry of computation carries them to results which are in the face of all experience. It is not so easy to awaken the benevolent principle out of its sleep, as, when once awakened in behalf of one object, to excite and to interest it in behalf of another. When the bar of selfishness is broken down, and the flood-gates of the heart are once opened, the stream of beneficence can be turned into a thousand directions. It is true, that there can be no beneficence without wealth, as there can be no stream without water. It is conceivable, that the opening of the flood-gates may give rise to no flow, as the opening of the poor man's heart to the distresses of those around him may give rise to no act of almsgiving. But we have already proved the abundance of wealth; (N.B. see 8.) It is the selfishness of the inaccessible heart which forms the mighty barrier; and if this could be done away, a thousand fertilizing streams would issue from it. Now, this is what our Parochial Associations, in many instances, have accomplished. They have unlocked the avenue to many a heart, which was before inaccessible. They have come upon them with all the energy of a popular and prevailing impulse. They have created in them a new taste and a new principle. They have opened the fountain, and we are sure that, in every district of the land where a Parochial Association exists, the

general principle of benevolence is more active and more expanding than ever.

10. And after all, what is the best method of providing for the secular necessities of the poor? Is it by labouring to meet the necessity after it has occurred, or by labouring to establish a principle and a habit which would go far to prevent its existence? If you wish to get rid of a noxious stream, you may first try to intercept it by throwing across a barrier: but, in this way, you only spread the pestilential water over a greater extent of ground, and when the bason is filled, a stream as copious as before is formed out of its overflow. The most effectual method, were it possible to carry it into accomplishment, would be, to dry up the source. The parallel in a great measure holds. If you wish to extinguish poverty, combat with it in its first elements. If you confine your beneficence to the relief of actual poverty, you do nothing. Dry up, if possible, the spring of poverty, for every attempt to intercept the running stream has totally failed. The education and the religious principle of Scotland have not annihilated pauperism, but they have restrained it to a degree that is almost incredible to our neighbours of the south: they keep down the mischief in its principle; they impart a sobriety and a right sentiment of independence to the character of our peasantry; they operate as a check upon profligacy and idleness. The maintenance of parish schools is a burden upon the landed property of Scotland, but it is a cheap defence against the poor rates, a burden far heavier, and which is aggravating perpetually. The writer of this paper

knows of a parish in Fife, the average maintenance of whose poor is defrayed by twenty-four pounds Sterling a year; and of a parish, of the same population, in Somersetshire, where the annual assessments come to thirteen hundred pounds Sterling. The preventive regimen of the one country does more than the positive applications of the other. In England, they have suffered poverty to rise to all the virulence of a formed and obstinate disease. But they may as well think of arresting the destructive progress of a torrent by throwing across an embankment, as think that the mere positive administration of relief will put a stop to the accumulating mischiefs of poverty.

11. The exemption of Scotland from the miseries of pauperism, is due to the education which their people receive at schools, and to the Bible which their scholarship gives them access to. The man who subscribes to the divine authority of this simple saying, "If any would not work, neither should he eat," possesses, in the good treasure of his own heart, a far more effectual security against the hardships of indigence, than the man who is trained, by the legal provisions of his country, to sit in slothful dependence upon the liberalities of those around him. It is easy to be eloquent in the praise of those liberalities; but the truth is, that they may be carried to the mischievous extent of forming a depraved and beggarly population. The hungry expectations of the poor will ever keep pace with the assessments of the wealthy; and their eye will be averted from the exertion of their own industry, as the only right source of comfort and

independence. It is quite in vain to think that positive relief will ever do away the wretchedness of poverty. Carry the relief beyond a certain limit, and you foster the diseased principle which gives birth to poverty. On this subject, the people of England felt themselves of late to be in a state of almost inextricable helplessness; and they were not without their fears of some mighty convulsion, to come upon them with all the energy of a tempest, before this devouring mischief could be swept away from the face of their community.

12. The best thing to avert this calamity from England is the education of their peasantry; and this is a cause to which the Religious Societies are contributing their full share of influence. A zeal for the circulation of the Bible is inseparable from a zeal for extending among the people the capacity of reading it; and it is not to be conceived, that the very same individual can be eager for the introduction of this volume into our cottages, and sit inactive under the galling reflection, that it is still a sealed book to many thousands of the occupiers. Accordingly we find, that the two concerns are keeping pace with one another. The Bible Society does not overstep the simplicity of its assigned object; but the members of that Society receive an impulse from the cause, which carries them to promote the education of the poor, either by their individual exertions, or by giving their support to the Society for Schools. The two Societies move in concert. Each contributes an essential element in the business of enlightening the people. The one furnishes the book of knowledge, and the other

furnishes the key to it. This division of employment, as in every other instance, facilitates the work, and renders it more effective. But it does not hinder the same individual from giving his countenance to both; and sure I am, that the man whose feelings have been already warmed, and whose purse has been already drawn in behalf of the one, is a likelier subject for an application in behalf of the other, than he whose money is still untouched, but whose heart is untouched also.

13. It will be seen, then, that our Parochial Societies are not barely defensible, but may be pled for upon that ground on which their enemies have raised an opposition to them. Their immediate object is, neither to feed the hungry nor to clothe the naked; but, in every country under the benefit of their exertions, there will be less hunger to feed, and less nakedness to clothe. They do not cure actual poverty, but they anticipate eventual poverty. They aim their decisive thrust at the heart and principle of the mischief; and, instead of suffering it to form into the obstinacy of an inextirpable disease, they smother and destroy it in the infancy of its first elements. The love which worketh no ill to his neighbour, will not suffer the true Christian to live in idleness upon another's bounty; and he will do as Paul did before him; he will labour with his hands rather than be burdensome. Could we reform the improvident habits of the people, and pour the healthful infusion of scripture principle into their hearts, it would reduce the existing poverty of the land to a very humble fraction of its present extent. We make bold to say, that,

in ordinary times, there is not one-tenth of the pauperism of England due to unavoidable misfortune. It has grown out of a vicious and impolitic system; and the millions which are raised every year have only served to nourish and extend it. Now, Religious Education is a prime agent in the work of counteracting this disorder. Its mode of proceeding carries in it all the cheapness and all the superior efficacy of a preventive operation. With a revenue not equal to the poor rates of many a county, it is doing more even for the secular interests of the poor than all the charities of England united; and while a puling and injudicious sympathy is pouring out its complaints against the Societies which support this education, it is sowing the seeds of character and independence, and rearing, for future days, the spectacle of a thriving, substantial, and well-conditioned peasantry.

14. I have hitherto been supposing, that the rich only are the givers, but I now call on the poor to be sharers in this work of charity. It is true, that of these poor there are some who depend on charity for their subsistence, and these have no right to give what they receive from others. And there are some who have not arrived at this state of dependence, but are on the very verge of it. Let us keep back no part of the truth from them, "If any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." There are others, again, and these I apprehend form by far the most numerous class of society, who can main-

tain themselves in humble but honest independence, who can spare a little, and not feel it; who can do what Paul advises,* lay aside their penny a-week as God hath prospered them; who can share that blessedness which the Saviour spoke of when he said, It is more blessed to give than to receive; who, though they cannot equal their richer neighbours in the amount of their donation, can bestow their something, and can, at all events, carry in their bosom a heart as warm to the cause, and call down as precious a blessing from the God who witnesses it. A Parochial Society is opposed on the ground of its diverting a portion of relief from the secular necessities of the poor, even when the rich only are called upon to support it. When the application for support is brought down to the poor themselves, and, instead of the recipients, it is proposed to make them the dispensers of charity, we may lay our account with the opposition being still more clamorous. We undertake to prove, that this opposition is founded on a fallacy, and that, by interesting the great mass of a parish in the objects of religious benevolence, and assembling them into a penny association for their support, you raise a defence against the extension of pauperism.

15. We feel a difficulty in this undertaking, not from any uncertainty which hangs over the principle, but from the difficulty of bringing forward a plain and popular exhibition of it. However familiar the principle may be to a student of political science, it carries in it an air of paradox to the

* 1 Corinthians xvi. 2.

multitude, and it were well if this air of paradox were the only obstacle to its reception. But to the children of poesy and fine sentiment, the principle in question carries in it an air of barbarity also, and all the rigour of a pure and impregnable argument has not been able to protect the conclusions of Malthus from their clamorous indignation. There is a kind of hurrying sensibility about them, which allows neither time nor temper for listening to any calculation on the subject; and there is not a more striking vanity under the sun, than that the substantial interests of the poor have suffered less from the malignant and the unfeeling, than from those who give without wisdom, and who feel without consideration:

> Blessed is he that *wisely* doth
> The poor man's case *consider*.

16. Let me put the case of two parishes, in the one of which there is a known and public endowment, out of which an annual sum is furnished for the maintenance of the poor; and that in the other there is no such endowment. At the outset, the poor of the first parish may be kept in greater comfort than the poor of the second; but it is the lesson of all experience, that no annual sum, however great, will be able to keep them permanently in greater comfort. The certain effect of an established provision for the poor is, a relaxation of their economical habits, and an increased number of improvident marriages. When their claim to a provision is known, that claim is always counted upon, and it were well, if to flatter their natural indolence, they did not carry the calculation be-

yond the actual benefit they can ever receive. But this is what they always do. When a public charity is known and counted upon, the relaxation of frugal and providential habits is carried to such an extent, as not only to absorb the whole produce of the charity, but to leave new wants unprovided for, and the effect of the benevolent institution is just to create a population more wretched and more clamorous than ever.

17. In the second parish, the economical habits of the people are kept unimpaired, and just because their economy is forced to take a higher aim, and to persevere in it. The aim of the first people is, to provide for themselves a part of their maintenance: The aim of the second people is, to provide for themselves their whole maintenance. We do not deny, that even among the latter we will meet with distress and poverty, just such distress and such poverty as are to be found in the average of Scottish parishes. This finds its alleviation in private benevolence. To alleviate poverty is all that can be done for it: To extinguish it we fear is hopeless. Sure we are, that the known and regular provisions of England will never extinguish it, and that, in respect of the poor themselves, the second parish is under a better system than the first. The poor rates are liable to many exceptions, but there is none of them more decisive with him who cares for the eternity of the poor, than the temptation they hold out to positive guilt, the guilt of not working with their own hands, and so becoming burdensome to others.*

* Acts xx. 35. 1 Timothy v. 8.

18. Let us conceive a political change in the circumstances of the country, and that the public charity of the first parish fell among the ruin of other institutions. Then its malignant influence would be felt in all its extent; and it would be seen, that it, in fact, had impoverished those whom it professed to sustain, that it had stript them of a possession far more valuable than all it had ever given; that it had stript them of industrious habits, and left those whom its influence never reached wealthier in the resources of their own superior industry, than the artificial provisions of an unwise and meddling benevolence could ever make them.

19. The comparison betwixt these two parishes paves the way for another comparison. Let me now put the case of a third parish, where a Parochial Association is instituted, and where the simple regulation of a penny a-week throws it open to the bulk of the people. What effect has this upon their economical habits? It just throws them at a greater distance from the thriftlessness which prevails in the first parish, and leads them to strike a higher aim in the way of economy than the people of the second. The general aim of economy, in humble life, is to keep even with the world; but it is known to every man at all familiar with that class of society, that the great majority may strike their aim a little higher, and, in point of fact, have it in their power to redeem an annual sum from the mere squanderings of mismanagement and carelessness. The unwise provisions in the first parish, have had the effect of sinking the income of the poor below their habits of expendi-

ture, and they are brought, permanently and irrecoverably brought, into a state of pauperism. In the second parish, the income, generally speaking, is even with the habits of expenditure. In the third, the income is above the habits of expenditure, and above it by the annual sum contributed to the Parochial Society. The circumstance of being members to such a Society, throws them at a greater distance from pauperism than if they had not been members of it.

20. The effect on the economical habits of the people would just be the same in whatever way the stated annual sum was obtained from them, even though a compulsory tax were the instrument of raising it.* This assimilation of our plan to a tax, may give rise to a world of impetuous declamation; but let it ever be remembered, that the institution of a Parochial Society gives you the whole benefit of such a tax, without its odiousness. It brings up their economy to a higher pitch; but it does so, not in the way which they resist, but in the way which they choose. The single circumstance of its being a *voluntary* act, forms the defence and the answer to all the clamours of an affected sympathy. You take from the poor. No! they give.—You take beyond their ability. Of this they are the best judges.—You abridge their comforts! No! there is a comfort in the exercise of charity: there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the contemplation

* I must here suppose the sum to be a stated one, and a feeling of security on the part of the people, that the tax shall not be subject to variation, at the caprice of an arbitrary government.

of its progress; there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a-week to a Parochial Society, it just speaks them to have more comfort in this way of spending it, than in any other which occurs to them.

21. Perhaps it does not occur to those friends of the poor, while they are sitting in judgment on their circumstances and feelings, how unjustly and how unworthily they think of them. They do not conceive how truth and benevolence can be at all objects to them; and suppose, that after they have got the meat to feed, the house to shelter, the raiment to cover them, there is nothing else that they will bestow a penny upon. They may not be able to express their feelings on a suspicion so ungenerous, but I shall do it for them: "We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses; but these have bound us more firmly to our Bibles, and it is the desire of our hearts, that a gift so precious should be sent to the poor of other countries. The word of God is our hope and our rejoicing; we desire that it may be theirs also, that the wandering savage may know it and be glad, and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity and full of kindness. Do you think that sympathy for such as these is your pe-

culiar attribute? Know, that our hearts are made of the same materials with your own; that we can feel as well as you; and out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions till the message of salvation be carried round the globe, and made known to the countless millions who live in guilt, and who die in darkness."

22. And here it is obvious, that a superior habit of economy is not the only defence which a Parochial Society raises against pauperism. The smallness of the sum contributed may give a littleness to this argument; but not, let it be remembered, without giving an equal littleness to the objection of those who declaim against the institution, on the ground of its oppressiveness to the poor contributors. The great defence which such a Society establishes against pauperism, is, the superior tone of dignity and independence which it imparts to the character of him who supports it. He stands on the high ground of being a dispenser of charity; and before he can submit to become a recipient of charity, he must let himself farther down than a poor man in ordinary circumstances. To him the transition will be more violent; and the value of this principle will be acknowledged by all who perceive that it is reluctance on the part of the poor man to become a pauper, which forms the mighty barrier against the extension of pauperism. A man, by becoming the member of a benevolent association, puts himself into the situation of a giver. He stands at a greater distance than before from the situation of a receiver. He has a wider interval

to traverse before he can reach this point. He will feel it a greater degradation; and to save himself from it, he will put forth all his powers of frugality and exertion. The idea of restraining pauperism by external administrations seems now to be generally abandoned. But could we thus enter into the hearts of the poor, we would get in at the root of the mischief, and by fixing there a habit of economy and independence, more would be done for them, than by all the liberalities of all the opulent.

23. In those districts of Scotland where poor rates are unknown, the descending avenue which leads to pauperism is powerfully guarded by the stigma which attaches to it. Remove this stigma, and our cottagers, now rich in the possession of contentment and industry, would resign their habits, and crowd into the avenue by thousands. The shame of descending, is the powerful stimulus which urges them to a manful contest with the difficulties of their situation, and which bears them through in all the pride of honest independence. Talk of this to the people of the South, and it sounds in their ears like an Arcadian story. But there is not a clergyman amongst us who has not witnessed the operation of the principle in all its fineness, and in all its moral delicacy; and surely a testimony is due to those village heroes who so nobly struggle with the difficulties of pauperism, that they may shun and surmount its degradation.

24. A Parochial Association gives additional vigour and buoyancy to this elevated principle. The trifle which it exacts from its contributor is, in truth, never missed by him; but it puts him in

the high attitude of a giver, and every feeling which it inspires is on the side of independence and delicacy. Go over each of these feelings separately, and you find that they are all fitted to fortify his dislike at the shame and dependence of pauperism. There is a consciousness of importance which unavoidably attaches to the share he has taken in the support and direction of a public charity. There is the expanding effect of the information which comes to him through the medium of the circulated Reports, which lays before him the mighty progress of an institution reaching to all countries, and embracing in its ample grasp, the men of all latitudes and all languages, which deeply interests him in the object, and perpetuates his desire of promoting it. A man with his heart so occupied, and his attention so directed, is not capable of a voluntary descent to pauperism. He has, in fact, become a more cultivated and intellectual being than formerly. His mind gathers an enlargement from the wide and animating contemplations which are set before him; and we appeal to the reflection of every reader, if such a man will descend as readily to a dependence on the charity of others, as he whose mind is void of information, and whose feelings are void of dignity.

25. In such associations, the rich and the poor meet together. They share in one object, and are united by the sympathy of one feeling, and of one interest. We have not to look far into human nature to be convinced of the happy and the harmonizing influence which this must have upon society; and how, in the glow of one common cordiality,

all asperity and discontent must give way to the kindlier principles of our nature. The days have been, when the very name of an association carried terror and suspicion along with it. In a Parochial Association for religious objects there is nothing which our rulers need to be afraid of; and they may rest assured, that the moral influence of such institutions is all on the side of peace and loyalty. But to confine myself to the present argument. Who does not see that they exalt the general tone and character of our people; that they bring them nearer to the dignity of superior and cultivated life; and that, therefore, though their direct aim is not to mitigate poverty, they go a certain way to dry up the most abundant of its sources?

26. Let me add, that the direct influence of Bible principles is inseparable from a zeal for the circulation of the Bible. It is not to be conceived, that anxiety for sending it to others can exist, while there is no reverence for it among ourselves; and we appeal to those districts where such associations have been formed, if a more visible attention to the Bible, and a more serious impression of its authority, is not the consequence of them. Now the lessons of this Bible are all on the side of industry. They tell us, that it is more blessed to give than to receive, and that therefore, a man who, by his own voluntary idleness, is brought under the necessity of receiving, has disinherited himself of a blessing. The poor must have bread, but the Bible commands and exhorts, that wherever it is possible, that bread should be *their own*, and

that all who are able should make it their own by working for it.* No precept can be devised which bears more directly on the source of pauperism. The minister who, in his faithful exposition of the Bible, urged this precept successfully upon his people, would do much to extinguish pauperism amongst them. It is true, that he does not always urge successfully; but surely if success is to be more looked for in one quarter than in another, it is among the pious and intelligent peasantry whom he has assembled around him, whom he has formed into a little society for the circulation of the Bible, and whose feelings he has interested in this purest and worthiest of causes.

27. Nor is the operation of this principle confined to the actual contributor. We have no doubt that it has been beautifully exemplified even among those, who, unable to give their penny a-week, either stand on the very verge of pauperism, or have got within its limits. They are unable to give any thing of their own, but they may be able at the same time to forego the wonted allowance which they received from another, or a part of it. The refusals of the poor to take an offered charity, or to take the whole amount of the offer, are quite familiar to a Scottish clergyman; and the plea on which they set the refusal, that it would be taking from others who are even needier than they, entitles them, when honestly advanced, to all the praise of benevolence. A spirit of pious attachment to the Bible would prompt a refusal of the same kind. "You have other and higher claims upon you—

* 2 Thes. iii. 12.

you have the spiritual necessities of the world to provide for, and, that you may be the more able to make the provision, leave me to the frugality of my own management." In this way the principle descends, and carries its healthful influence into the very regions of pauperism. It is the only principle competent to its extirpation. The obvious expedient of a positive supply, to meet the wants of existing poverty, has failed, and the poor rates of England will ever be a standing testimony to the utter inefficiency of this expedient, which, instead of killing the disease, has rooted and confirmed it. Try the other expedient, then. The remedy against the extension of pauperism does not lie in the liberalities of the rich. It lies in the hearts and habits of the poor. Plant in their bosoms a principle of independence. Give a higher tone of delicacy to their characters. Teach them to recoil from pauperism as a degradation. The degradation may at times be unavoidable; but the thing which gives such alarming extent to the mischief, is the debasing influence of poor rates, whereby, in the vast majority of instances, the degradation is voluntary. But if there be an exalting influence in Parochial Associations to counteract this; if they foster a right spirit of importance; above all, if they secure a readier submission to the lessons of the volume which they are designed to circulate, who does not see, that in proportion as they are multiplied and extended over the face of the country, they carry along with them the most effectual regimen for preventing the extension of poverty?

28. And here it may be asked, if it be at all likely that these Associations will extend to such a degree, as to have a sensible influence upon the habits of the country? Nothing more likely. A single individual of influence in each parish, would make the system universal. In point of fact, it is making progress every month; and such is the wonderful spirit of exertion which is now abroad, that in a few years every little district of the land may become the seat of a Parochial Society. We are now upon the dawn of very high anticipations; and the wholesome effect upon the habits and principles of the people at home, is not the least of them. That part of the controversy which relates to the direct merits of the objects of our Parochial Associations, may be looked upon as already exhausted; and could the objection, founded on their interference with the relief of the poor, be annihilated, or still more, could it be converted into a positive argument in their behalf, we are not aware of a single remaining plea, upon which a rational or benevolent man can refuse his concurrence to them.

29. And the plea of conceived injury to the poor deserves to be attended to. It wears an amiable complexion, and we believe, that, in some instances, a real sympathy with their distresses lies at the bottom of it. Let sympathy be guided by consideration. It is the part of a Christian to hail benevolence in all its forms; but when a plan is started for the relief of the destitute, is he to be the victim of a popular and sentimental indignation, because he ventures to take up the question whether the plan be really an effective one? We

know, that in various towns of Scotland, you meet with two distinct Penny Societies, one an Association for religious objects, the other for the relief of the indigent. It is to be regretted, that there should ever be any jealousy betwixt them; but we believe, that, agreeably to what we have already said, it will often be found, that the one suggested the other, and that the supporters of the former, are the most zealous, and active, and useful friends of the latter. We cannot however suppress the fact, that there is now a growing apprehension lest the growth of the latter Societies should break down the delicacies of the lower orders, and pave the way for a permanent introduction of poor rates. There is a pretty general impression, that the system may be carried too far; and the uncertainty as to the precise limit, has given the feeling to many, who embarked with enthusiasm, that they are now engaged in a ticklish and questionable undertaking. I do not attempt either to confirm or to refute this impression, but I account it a piece of justice to the associations I am pleading for, to assert, that they stand completely free of every such exception. Our associations are making steady advances towards the attainment of their object, and the sure effect of multiplying the subscribers, is to conduct them in a shorter time to the end of their labours. A Society for the relief of temporal necessities, is grasping at an object that is completely unattainable; and the mischief is, that the more known, and the more extensive, and the more able it becomes, it is sure to be more counted on, and at last to create more poverty than it provides for. A Bible

Society, for example, aims at making every land a land of Bibles; and this aim it will accomplish, after it has translated the Bible into all languages, and distributed a sample large enough to create a native and universal demand for them.* After the people of the world have acquired such a taste for the Bible, and such a sense of its value, as to purchase it for themselves, the Society terminates its career; and, instead of the corruptions and abuses which other charities scatter in their way, it leaves the poor to whom it gives, more enlightened, and the poor from whom it takes, more elevated than it found them.

30. "Charity," says Shakspeare, "is twice blest. It blesses him who gives, and him who takes." This is far from being universally true. There is a blessing annexed to the heart which deviseth liberal things. Perhaps the founder of the English poor rates acquired this blessing; but the indolence and depravity which they have been the instrument of spreading over the face of the country, are incalculable. If we wish to see the assertion of the Poet realized in its full extent, go to such a charity as we are now pleading for, where the very exercise of giving on the one hand, and the instruction received on the other, have the effect of narrowing the limits of pauperism, by creating a more virtuous and dignified population.

31. There is poverty to be met with in every land, and we are ready to admit, that a certain

* But this native demand never will be created without the exertion of Missionaries; and the above reasoning applies, in its most important parts, to Missionary Associations. See *Appendix*.

proportion of it is due to unavoidable misfortune. But it is no less true, that in those countries where there is a known and established provision for the necessities of the poor, the greater proportion of the poverty which exists in them is due to the debasing influence of a public charity on the habits of the people. The institution we are pleading for counteracts this influence. It does not annihilate all poverty, but it tends to annihilate the greater part of it. It arrests the progress of the many who were making a voluntary descent to pauperism, and it leaves none to be provided for but the few who have honestly struggled against their distresses, and have struggled in vain.

32. And how shall they be provided for? You may erect a public institution. This, in fact, is the same with erecting a signal of invitation, and the voluntary and self-created poor will rush in, to the exclusion of those modest and unobtrusive poor who are the genuine objects of charity. This is the never-failing mischief of a known and established provision,* and it has been sadly exemplified in England. The only method of doing away the mischief is to confide the relief of the poor to individual benevolence. This draws no dependence along with it. It is not counted upon like a public and proclaimed charity. It brings the claims of the poor under the discriminating eye of a neigh-

* We must here except all those institutions, the object of which is to provide for voluntary distress, such as hospitals and dispensaries, and asylums for the lunatic or the blind. A man may resign himself to idleness, and become wilfully poor, that he may eat of the public bread; but he will not become wilfully sick or maimed, that he may receive medicines from a dispensary, or undergo an operation in an hospital.

bour, who will make a difference betwixt a case of genuine helplessness, and a case of idleness or misconduct. It turns the tide of benevolence into its true channel; and it will ever be found, that under its operation, the poverty of misfortune is better seen to, and the poverty of improvidence and guilt is more effectually prevented.

33. My concluding observation then is, that the extension of Parochial Societies, while it counteracts in various directions the mischief of poor rates, augments that principle of individual benevolence, which is the best substitute for poor rates. You add to the stock of individual benevolence, by adding to the number of benevolent individuals; and this is the genuine effect of a Parochial Association. Or, you add to the stock of individual benevolence in a country, by adding to the intensity of the benevolent principle; and this is the undoubted tendency of a Parochial Association.* And, what is of mighty importance in this argument, a Parochial Association for these higher objects not only awakens the benevolent principle, but it enlightens it. It establishes an intercourse betwixt the various orders of society; and, on no former occasion in the history of this country, have the rich and the poor come so often together upon a footing of good will. The kindly influence of this is incalculable. It brings the poor under the eye of their richer neighbours. The visits and inquiries connected with the objects of our Parochial Society, bring them into contact with one another. The rich come to be more skilled in the wants and

* See 9.

difficulties of the poor; and, by entering their houses, and joining with them in conversation, they not only acquire a benevolence towards them, but they gather that knowledge which is so essential to guide and enlighten their benevolence.*

* There never perhaps was so minute and statistical a survey taken of the Poor Families in London, as by the friends and agents of the Bible Society. That this survey has given rise to many deeds of secular benevolence, I do not know from any positive information; but I assert it upon the confidence I repose in the above principles, and am willing to risk upon this assertion, the credit of the whole argument.

APPENDIX.

It is evident, that the above reasoning applies, in its chief parts, to benevolent Associations instituted for any other religious purpose. It is not necessary for example to restrict the argument to the case of Bible Associations. I should be sorry if the Bible Society were to engross the religious benevolence of the public, and if, in the multiplication of its auxiliaries over the face of the country, it were to occupy the whole ground, and leave no room for the great and important claims of other institutions.

Of this I conceive that there is little danger. The revenue of each of these Societies is founded upon voluntary contributions, and what is voluntary may be withdrawn or transferred to other objects. I may give both to a Bible and a Missionary Society; or, if I can only afford to give to one, I may select either, according to my impression of their respective claims. In this way a vigilant and discerning public will suit its benevolence to the urgency of the case, and it is evident that each institution can employ the same methods for obtaining patronage and support. Each can, and does bring forward a yearly statement of its claims and necessities. Each has the same access to the public, through the medium of the pulpit or the press. Each can send its advocates over the face of the country; and every individual, forming his own estimate of their respective claims, will apportion his benevolence accordingly.

Now what is done by an individual, may be done by every such Association as I am now pleading for. Its members may sit in judgment on the various schemes of utility which are now in operation; and, though originally formed as an auxiliary to the Bible Society, it may keep itself open to other calls, and occasionally give of its funds to Missionaries, or Moravians, or the Society for Gaelic Schools, or the African Institution, or to the Jewish, and Baptist, and Hibernian, and Lancasterian Societies.

In point of fact, the subordinate Associations of the country are tending towards this arrangement, and it is a highly beneficial arrangement. It carries in it a most salutary control over all these various institutions, each labouring to maintain itself in reputation with the public, and to secure the countenance of this great patron. Indolence and corruption may lay hold of an endowed charity, but when the charity depends upon public favour, a few glaring examples of mismanagement would annihilate it.

During a few of the first years of the Bible Society, the members of other Societies were alarmed at the rapid extension of its popularity, and expressed their fears lest it should engross all the attention and benevolence of the religious public. But the reverse has happened, and a principle made use of in the body of this pamphlet may be well illustrated by the history of this matter.* The Bible Society has drawn a great yearly sum of money from the public; and the first impression was, that it would exhaust the fund for religious charities. But while it drew money from the hand, it sent a fresh and powerful excitement of Christian benevolence into the heart; and, under the influence of this creative principle, the fund has extended to such a degree, as not only to meet the demands of the new Society, but to yield a more abundant revenue to the older Societies than ever. We believe, that the excitement goes much farther than this, and that many a deed of ordinary charity could be traced to the impulse of the cause we are pleading for. We hazard the assertion, that many thousands of those who contribute to the Bible Society, find in themselves a greater readiness to every good work,† since the period of their connexion with it, and that in the wholesome channel of individual benevolence, more hunger is fed, and more nakedness clothed, throughout the land than at any period anterior to the formation of our Religious Societies.

The alarm, grounded upon the tendency of these Societies, with their vast revenues, to impoverish the country, is ridiculous. If ever their total revenue shall amount to a sum which can make it worthy of consideration to an enlightened economist at all, it may be proved that it trenches upon no national interest whatever; that it leaves population and Public Revenue on

* See 9. † Titus iii. 1.

precisely the same footing of extent and prosperity in which it found them; and that it interferes with no one object which Patriot or Politician needs to care for. In the mean time it may suffice to state, that the Income of all the Bible and Missionary Societies in the Island, would not do more than defray the annual maintenance of one Ship of the Line.* When put by the side of the millions which are lavished without a sigh, on the enterprises of war, it is nothing; and shall this veriest trifle be grudged to the advancement of a cause, which, when carried to its accomplishment, will put an end to war, and banish all its passions and atrocities from the world?

I should be sorry if Penny Associations were to bind themselves down to the support of the Bible Society. I should like to see them exercising a judgment over the numerous claims which are now before the public, and giving occasionally of their funds to other religious institutions. The effect of this very exercise would be to create a liberal and well-informed peasantry; to open a wider sphere to their contemplations; and to raise the standard, not merely of piety, but of general intelligence amongst them. The diminution of pauperism is only part of the general effect which the multiplication of these Societies will bring about in the country; and if my limits allowed me, I might expatiate on their certain influence in raising the tone and character of the British Population.†

* This calculation applies to the year 1814.

† It is thought by some that the assumption of the title "Bible Association," carries in it an obligation to devote all the funds to the Bible Society. The title may easily be modified so as to leave the most entire liberty to every Association to give of its funds to any Religious Society whatever.

ON THE

CONSISTENCY

OF THE

LEGAL AND VOLUNTARY PRINCIPLES,

AND THE

JOINT SUPPORT WHICH THEY MIGHT RENDER

TO THE CAUSE BOTH OF

CHRISTIAN AND COMMON EDUCATION.

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THERE is nothing more palpable on the face of Jewish history, than the connexion which obtains between the personal character of the monarch and the general prosperity of the kingdom. And it is alike obvious, that the one stood related to the other in the way of cause and consequence, from the interest which the religion that sways the heart of the king led him to take in the religion of his people. It was at the direct charge or bidding of Jehoshaphat, and in his direct employment, that the Levites taught in Judea and had the book of the law of the Lord with them, and went about throughout all the cities of Judea and taught the people. And so also Hezekiah, as is said, "spake comfortably to all the Levites that taught the good knowledge of the Lord." And so also Nehemiah, who, if not the king, was at least the supreme magistrate, the representative and depositary of the civil power, gave the direct sanction of his authority to the Levites, when they taught the people, and read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading.—All mark-

ing, that, in these days, it was held a duty and a propriety in the rulers of the state, to concern themselves with the religious knowledge of the people—to provide for which, they maintained and employed teachers, whose business it was to go over the land, and to serve and supply every city with instruction in the law of God—thus fulfilling the object of an ordination, given by Moses at the outset of the Jewish polity, when he bade "gather the people together, men and women and *children*, and the stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law, and that their children which had not known any thing may hear and learn to fear the Lord your God."

But while such was esteemed the befitting duty of Government in these days, there were other parties who shared the duty and the obligation along with them. In particular there seems to have been felt by all right-minded parents, a peculiar and solemn responsibility for the religious knowledge of their children. This, if we may judge from various passages, both in their books of history and books of devotion, must have been a great characteristic and national virtue among the children of Israel. We meet with it so early as in the person of Abraham, the great progenitor of the Hebrew people, of whom we read this illustrious testimony from the mouth of God Himself—"For I know him, that he will command his children and his household after him; and they shall keep the way of the Lord to do justice and

judgment." We read of it in the covenant, which Joshua made with the people, when he bade them choose the part they would take—telling them that "for me and for my house we will serve the Lord;" and the people with one consent made promise, that this should be the habit and the observance of all their families. We would even infer it, from the awful tragedy which befell the house of Eli, in whose signal punishment for the neglect of family discipline, the people of the land would behold an impressive manifestation of the divine will, on the side of the religion of families. But, without resting on individual examples, we know that the task and the obligation of parents religiously to educate their children, held a conspicuous and a foremost place in the code of Jewish morality. The facts and the doctrines of their religion, were things which they heard and knew; and therefore, to make use of the language of the Psalmist, they did "not hide them from their children, showing to the generation to come the praises of the Lord, and His strength and His wonderful works that He hath done. For He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers that they should make them known to their children, that the generation to come might know them—even the children which should be born, and should arise and declare them to their children, that they might set their hope in God, and not forget the works of God; but keep his commandments."

Here then we have the example of a great duty, and that for the fulfilment of a great object, even the

maintenance and preservation of religion in the land —this duty we say not monopolized or exclusively engrossed by one party, but shared between two —It being held, in these Old Testament times, to be the rightful care of the king upon his throne, to look after and provide what in him lay for the religion of his subjects; and the no less rightful care of the parents of families, to provide what in them lay for the religion of their children. We are here presented with the example of two powers or two influences, blended together in friendly co-operation, for the accomplishment of one and the same design. There was no conflict, no contrariety between them. The one party did not fear to do too much, lest it should be left to the other party to do too little. Such a jealousy, we believe, was never once heard of in these days. On the one hand, it would have been held quite monstrous in the king to say, that the morality and religion of the young is not my affair, but that of their own parents; and I will therefore care for none of these things. And, on the other hand, it would have been held still more monstrous and unnatural for parents to say, that the education of our children is the duty of our rulers; and we shall take no part of a burden, which legitimately lies upon them. Such a contest as this, if it could be imagined, wherein each of the two parties strives, for its own exoneration, to cast as much of the weight as possible upon the other, were not the way of bringing about the result of a well-trained or well-taught boyhood in any land; but between them, we should behold the melancholy spectacle of a depraved and

degenerate society. The utmost effort and vigilance of both will fall greatly short of perfection; and the neglect of either were of deadly and withering influence on the virtue of any commonwealth. With an irreligious population, even under a religious government, we should have many an exhibition of reckless defiance, both to the divine law and to human authority—as when good king Hezekiah sent his posts from city to city, through the country of Ephraim, and Manasseh, even to Zebulon, to invite the people to return to the Lord from whom they had revolted, and to keep his passover; and they laughed them to scorn, and they mocked them. And, on the other hand, with an irreligious government, though with the benefit at first of an orderly and religious population, we should witness the rapid declension and disappearance of all sound principle in the land as in the days of the idolatrous Ahab, when a hidden and unseen remnant of true worshippers, was all that continued steadfast with God among the many thousands of Israel. It is miserable work, this shifting of the responsibility backward and forward from one party to another. Both parties in this cause are responsible—parents to do all they can for the right and religious schooling of their children; and government to provide, in right institutions, all helps and facilities for the same object. And it is only when a common spirit actuates them both—when the influence of the Christian parent in his household, is backed by the paternal influence of a Christian government in the state, that the sacred cause of good education will prosper in any land; or that, as if by the circula-

tion of a healthful life's blood from the heart to the extremities of the body politic, a people, now in the rude infancy both of character and civilization, will be matured into a nation of well-principled and well-conditioned families.

The records of the children of Israel, tell us what religious kings did for their people, and religious parents did for their children; but they tell us nothing of what religious philanthropists did for the cause of education in their respective neighbourhoods. Confident we are, that if any such sprung up at that period, their number and their exertions, instead of deadening the zeal of any right-minded government in the same noble enterprise; would but stimulate their energies the more, by the ascent of a virtuous influence from the people to the throne. And, on the other hand, the munificence of the government would lay no check or discouragement on the liberality of private individuals. It is not conceivable, that the manifestation of such a spirit in the high places of the land, would cause, that, throughout the community at large, the love of men for their fellows and acquaintances around them should therefore wax cold. The effect would be precisely opposite to this. The patriotism of statesmen, and the philanthropy of private citizens, would act and react with powerful and most salutary operation on each other. Both would flow in the same current; and their union is fitted to enrich a land with those institutes for the promotion of knowledge and virtue, which, when rightly conducted and rightly patronized, constitute the real wealth and well-being of a nation.

But though we know little respecting such a union of efforts and contributions between the prince and the people, during the subsistence of the Jewish monarchy, to promote schooling for behoof of the young—we know a great deal, for we read often in the Bible, of a union between these two parties, to uphold the services of religion for behoof of the community at large. There was, in the first instance, a legal provision for the maintenance of ecclesiastical men, which it would have been not only spoliation but sacrilege for the state to have invaded. But, in the second instance, this did not supersede the free-will offerings of the pious and the well-disposed—both for an additional maintenance to the priest, and more particularly for the erection of ecclesiastical fabrics. The truth is, that, in the history of the Jews, notwithstanding the more express and explicit sanction of the divine authority for their Church establishment than for that of any of the nations in Christendom, yet, so far from the legal support of religion superseding the voluntary, the voluntary went before the legal. And accordingly, when they abode in the wilderness, we find that the costly tabernacle was reared, not by a tax but by a subscription from the produce, not of a compulsory assessment, but of spontaneous contributions from the generous and the willing-hearted of the children of Israel. And this way of it was distinctly authorised by God himself; for He commanded, not that the people should give—He did not thus overbear their inclinations; but He commanded Moses to take of every man that gave willingly with his heart, and

Moses made proclamation, that whosoever was of a willing heart should bring him an offering to the Lord; and such were the power and productiveness of this method, that the people, not only brought what was sufficient but too much, so that they had to be restrained from bringing any more. Thus did the voluntary method precede the legal; and even after the legal method was established, it did not supersede the voluntary. For we afterward find, that, as it was resorted to in the erection of the tabernacle, so it was resorted to in the erection of the temple—for the raising of which there was a composition of the legal and the voluntary. David gave of his treasure, and the people gave of theirs; and, under the impulse of a common enthusiasm, all jealousy between these two parties was given to the winds—for we read that the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord; and David the king also rejoiced with great joy. It is interesting to remark, how, in these days, instead of an arena of conflict, on which the two principles of the legal and the voluntary were placed in hostile array, as if the triumph of the one should lead to the extermination of the other—both subsisted, nay flourished contemporaneously, not as warring elements, but in friendly and most effective coadjutorship; when the free-will offerings of the people were superadded to the levies of Solomon, and the magnificent temple of Jerusalem was the result of this happy and harmonious combination. Nor does this twofold method of supporting the worship of the Lord,

seem to have been lost sight of, even to the latest ages of the Jewish dispensation—as in the days of King Joash, when the temple needed repair, he quoted the example of Moses for a collection; and accordingly a chest with a hole bored in the middle of it, was made by his orders, and set out at the gate of the temple; and this authoritative commandment of the king, met with the willing cordiality of his subjects—for we read, that all the princes and all the people rejoiced, and brought and cast in until they had made an end, and thus they gathered money in abundance. And in the days of Hezekiah, when there was another revival from idolatry, we are informed of the people bringing in their tithes, their legally ordained tithes; but, along with these, that they also brought in their free-will offerings. And in the reign of Josiah, another bright and sunny period of the Jewish history, we are again told of a collection at the door of the temple, for the reparation of its fabric; but, over and above this, of money gathered over the land, by men who went forth in deputations among the people of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and returned with their contributions to Jerusalem. Further onward, at the rebuilding of the temple, do we meet with the same composition of the legal and the voluntary; and with this remarkable peculiarity, that a heathen prince gave his authority to the one, while a believing people gave out of their abundance to the other—he commanding his own subjects to help the enterprise, with their silver and their gold and their goods

and their beasts; they coming forth, of their own accord, with their free-will offerings—he ordering a grant for the edifice, for we expressly read of money being expended on it "according to the grant which they had of Cyrus king of Persia;" and agreeably to the terms of the decree, that the expenses be given out of the king's house. Yet this did not supersede the "free-will offering of the people, and of the priests' offering willingly, for the house of their God which is in Jerusalem"—neither in the days of Cyrus, nor after him in the days of Artaxerxes, who decreed, that whatever more should be needful for the house of God, should be bestowed out of the king's treasure-house, and gave orders to his treasurers accordingly. In these days there was a perfect coalescence of those two elements, between which now we read of nothing but fiercest controversy. To the public treasures of the prince, and the legal tithes of the people, there were added the spontaneous offerings of both; and even in the days of the New Testament, while there still subsisted a priesthood, and that legal economy yet unrepealed by which their maintenance was secured to them—we can trace nevertheless the hand of private liberality, in furtherance and support of the same cause; as in the case of the Roman centurion, honoured by the people of Judea among whom he was stationed, as a good man, because, in the language of their own approving testimony, he loved their nation and had built them a synagogue.

Even from this brief and rapid induction which we have now offered, it is impossible not to con-

clude, that, in the times of the older dispensation, the public and the private, the legal and the voluntary, coalesced in the support and service of religion; and that for the promotion of this glorious object, they worked as it were into each other's hands. If there was any contest between them, it was not, at least in the best days of the Jewish commonwealth, it was not which should contribute the least, but which should contribute the most to the maintenance of the worship of the God of Israel. In the full tide of a common and a rejoicing sympathy between the king and his people. they provoked each other to love and to good works; and, whatever rivalry was felt on either side, it was founded on a noble and generous emulation, that led each party to render the greatest possible offering to the cause of piety and the public weal. And if ever there was an approximation to the joy of heaven upon earth, it was at one of those great convocations, which took place under the good kings of the children of Israel—a moral festival, when the whole nation held jubilee; and the heart of the king upon his throne, beat in unison with the hosannahs of the multitude. The spirit which reigned over such an assemblage as this, is as unlike as possible, is removed by the whole distance of the antipodes, from that spirit, cold and withering and heartless, which animates the paltry economics of the present day. The king, on the one hand, did not abandon the support of religion to the voluntary principle, or say that it was for the people alone to bear the expense of their own ministrations: Neither did the people leave alto-

gether this highest interest of themselves and their families to the legal principle; or say that it was for the state alone, to do all and provide all for the religion of the land. The two principles moved in harmony together; and we leave yourselves to judge, whether in their generous concurrence, or in their fretful and fiery opposition, we behold the best and happiest state of the commonwealth.

Now all this, instead of being a narrative of useless and exploded antiquarianism, admits of a close and practical application to the present times; and more especially to the present juncture in the state and history of our own nation. A lesson might be read out of it to each of the two parties, whose proceedings we have just been describing to you—that is to the Government on the one hand, and to the people on the other. When the rare opportunity occurs of addressing the first, as, for example, in a public sermon to the two houses of Parliament, a considerable stress, when advocating a legal provision for the services of religion in a land, should be laid on the Jewish analogy—for, though not so absolutely conclusive as if a specific and express precept could be appealed to, requiring the same aid and countenance from the civil governor in the economy under which we now live, as was then rendered under an economy that is dissolved and passed away—it should ever be recollected, not only, that, having in one notable instance in past history, even that history of which the apostle tells us that it has been preserved and transmitted downward for our admonition on whom the latter ends of the world have come—not only,

in that great and memorable instance, have we the distinct and declared sanction of the divine authority for the maintenance of the church by the state; and which therefore, as being in that instance an express appointment of God, can have nothing in its own nature that is morally or absolutely wrong —But we should further recollect, that what was thus commanded to Jewish kings in many passages of the Old Testament, has never been forbidden to Christian kings in a single passage of the New Testament; and therefore that there is nothing in scripture to countervail, but rather everything to confirm that argument, by which the lawfulness, or rather the bounden and positive duty of every Government to provide for the religious education of the people, has, on every principle, as we think, of piety and sound patriotism, been made the subject of a resistless demonstration. But on this we expatiate no farther at present, for it is with the other party, with a certain portion of the people that we are now holding converse; and the more proper theme therefore of our present occasion, is the second lesson—the duty which lies, not merely on rulers but on private citizens, to provide for the education of the community both in the things of sacredness and the things of ordinary scholarship.

The first consideration then which we offer is, that, if, even under the Jewish economy, it was the part and duty of the people to help onward from their own liberality the maintenance of religion in the land—there lies a still more distinct and palpable obligation on private individuals, under the economy of the present day. For recollect,

there could be no mistake, as there rested no obscurity, on the duty of kings, or the duty of the Government in Judea, to provide for the same object—for these, of all others, were the times of the most palpable and declared connexion between the church and the state, when the support of ecclesiastical institutions and of ecclesiastical men, was interwoven with the whole jurisprudence and polity of the Israelitish nation. And yet, even during the subsistence of that theocracy, when God laid His immediate command on the rulers of the Hebrews, to look after and provide for the religion of the people; and not one step of reasoning was necessary, to make out the connexion between this being the duty of the king, and the promulgated will of Him who is the King of kings—yet, even then, when so express and intelligible an obligation lay upon the one party, that is on the monarch—this did not exonerate the other party, that is the people, or discharge them from all part or fellowship in the exercise of the same duty. In that land, where, of all the countries of the earth, there was the greatest amount of tithes—there also was there the greatest amount of free-will offerings; and, along with the immense property and firmly constituted rights of an established priesthood, there flourished at the same time, in the utmost exuberance and vigour the generosity of a willing people. The one party did not fear to give largely, lest the other party should give less. The people did not, on the maxim that it was the duty of the Government to support religion, decline, on that account, the farther support and extension of it themselves.

It was at the best and brightest periods in the history of the nation, that both parties gave with the most unsparing hand; and if ever there was a time when the heart and the treasure-house of the king were most open to the necessities of religion—then also was the time when the hearts of the people, as if touched by responsive sympathy, were most alive to the same cause; and the fullest and freest contributions were made by the citizens, for perfecting the services, or repairing the wastes and the breaches, that had taken place in the worship of the God of Israel.

We have no doubt of its being the wisdom and the duty of a Christian, as well as of a Jewish monarch, to furnish all necessary expenses, for the instruction of his people, in the knowledge of the true religion; and for the maintenance of the true worship of God in his dominions. But it must at the same time be admitted, that the obligation of the one is not so pointedly or so unequivocally told him in the Bible, as the obligation of the other is. A king of the Jewish nation, could not possibly shut his eyes against the express requisition laid upon him in scripture, to provide for the services of the sanctuary; or, if this failed, he could not shut his ears against the rebuke of those living prophets, who were sent from time to time to denounce the wrath of heaven, against the neglect and abandonment of heaven's own ordinances. We believe the obligation of the king in a Christian nation, to be no less real; but then it is not so palpable. He is more left to find it out by a train of inference, which, though grounded on the truths and principles

of revelation, often does not tell so powerfully on the consciences—as when the lesson is visibly given forth, and presented as it were to the intuition of the mind in the immediate characters and very words of revelation. A king in Christendom therefore, might more readily escape from the sense and conviction of his duty, than a king in Judea could; and we ask if this do not lay a greater responsibility on the people of Christendom—because it may often leave them more to do for the maintenance of religion in their respective lands, than fell to the share of the people in Judea. Nothing can be imagined more direct or peremptory, than that voice from the God of heaven, which devolved on every Jewish king the maintenance of the established religion, within the limits of his monarchy; and yet the Jewish people did not, on that account, hold themselves absolved from all participation in the good work—and so they lent a helping hand, and added their free-will offerings, both to the legal endowments that had been fixed at the original institution of their church, and to the grants that from time to time were issued by royal command from the public treasury. Now, if, in these days of perfect certainty about the duty of their kings, nevertheless the Jewish people over and above came forward and did so much—in our days of controversy and denial about the duty of our kings, and when it is contended by many that the scripture giveth forth an uncertain or even an adverse sound upon the matter, are we the Christian people to stand by and to do nothing? In the Old Testament period, both parties joined their efforts and

their sacrifices; and all proved little enough for the maintenance of the temple, and synagogues of the land. If in the New Testament period, the one party, or the Government, are beginning to sit loose to their duty, or even threatening to cast it off altogether—whether is that a reason for us the other party, sitting loose to our duty also, or binding it all the more firmly on our conscience and observation than heretofore? Should we imitate their example; or were it not all the more incumbent on us, that we should flee to the rescue of the church, when hostility loured upon us from high places, and rumour was afloat that old friends were forsaking us, and the main earthly pillar of the edifice was on the eve of giving way? Is this of all others, we ask, the reason for adding one desertion or one act of abandonment to another; and what shall we think of those, who, when asked to do something either for schools or churches, plead absolved, on the aphorism of which they tell us in didactic phrase and with the cold metaphysical face of a jurist on the question, that it is the part of the Government to do all—and, on the pretext of shifting the duty to its proper quarter, always contrive to shift the burthen of it away from themselves.

Be assured that the true principle, is for each party, as they have opportunity, to do all they can for the glory of God, and the good of their fellow-men. Though all others should do their part to the full, there is still a part left for each to do—as when the kings of Israel did most for the church, still there was ample room for the children of Israel to manifest their liberality in behalf of the same cause. And if we live in times when kings and governments are

inclined to do little, this just leaves us all the more room, and lays upon us a greater weight of obligation, to support and extend as we may the Christianity of the world. And, instead of looking only to the principle, let us look also to the effect, of such a true right and Christian policy on our parts; and we shall find it far the likeliest and most effectual method of recalling to their duty, those who for a time may seem to have abandoned it. In proof of this, we bid you look to the first ages of Christianity, when the kings of the earth were persecutors; and disciples had to fight the battles of the faith, not only unsupported and alone, but were resisted even to the blood—their goods spoiled, and their persons given up to martyrdom. Innumerable were the calls made in these days on the liberality of Christians, for the erection of churches, for the entertainment of ministers, and for the expense of those missionary journeys by which they leavened all the cities—though they did not, and indeed could not, not even after the zeal and enterprise of three centuries, fill up all the provinces of the Roman empire, with the lessons of the gospel —which, in the retirements and fastnesses of the country, still remained, down to the reign of Constantine, in a state of Paganism. And how were these calls met? Were they resisted by the disciples, on the ground that the maintenance of the gospel, within the territory of the monarch under whom they lived, formed no part of their concern? Were they for shifting off the obligation from themselves, and laying it upon others? Least of all, were they for waiting till the eyes of a blind and hostile government should be opened, and

those rulers who now plundered and persecuted the churches should see it their duty to uphold them? They did not leave undone the work of expounding the duty of governors. They reasoned, and they remonstrated, and they made every attempt to enlighten the great potentates of the earth, on the merits and claims of the gospel of Jesus Christ—as may be seen in the noble apologies which have come down to our own times, addressed by the venerable fathers of the Christian church to the emperors of Rome. But they did not stop here; nor were they satisfied with simply telling the duty of our civil and earthly superiors. That duty, while neglected by others, they took upon themselves; and out of their own property, as far as it survived the confiscations that had been made of it by the hand of power, did they plant churches, and maintain clergymen, and defray the expenses of a Christian ministration in many thousand places of the empire. Instead of waiting, which might have been for ever, till all this was done by the Government, they took it up at their own hands; and this proved the very instrument or process, by which the eyes of the Government were opened, and their resistance was at length borne down, when, after the commencement of the fourth century, the lordly autocrat of his vast dominions, gave in to the energy of the public sentiment; and, whether from motives of piety and principle or from the motive of policy we know not, provided an entrance for the teachers of the gospel to every little district of the then civilized world*—

* Were it necessary for the purposes of our argument, we should rather say that, in strict historical precision, only a begin-

and so, bringing the church into contact with the plenteous harvest of a vineyard heretofore too mighty for its grasp, cleared a way for the message of the gospel to all the families of all his population.

Now what was the process then should be the process still. In the first ages of our era, the church had no aid or protection whatever from the state; and so the whole territory was without the blessings of any legal provision, till the Christian people so multiplied both their places of worship and their worshippers, that the Government at length was carried, and Christianity became the established religion of the empire. But it is possible, nay it has become the actual condition of things amongst us, that, from the increase of population, the original establishment of the country may become so inadequate to the number of our families, that nearly half the territory may be without the benefits of an establishment; and, to obtain these benefits, the Christians of the present day, may have to do for this half of the territory, what the Christians of the three first centuries had to do for the whole of theirs. Even, however friendly the Government of a land were to such an enterprise, it is the whole tenor of my argument, that this ought not to supersede the exertions and the liberality of private Christians. But should the Government not be friendly to this extension of the church, then is it still more incumbent,—as incumbent in fact on the faithful disciples of the Saviour now, to do the same for the waste and unprovided places of the land, as of old the disciples did for

ning of this work was made by Constantine—and that it took a lengthened period of time to fill up the present territorial establishment of Christendom.

the vast and unfurnished domain that lay before them. When Christianity at its outset, went forth on the then unbroken heathenism of the Roman empire, the voluntary system was put into operation first; and, when it carried the Government, the legal or endowed system was put into operation afterwards. And when we proceed, not against an entire mass but against numerous and scattered portions of heathenism, in the over-crowded towns and parishes of our own land—the voluntary now may still have to precede the legal, even as it did then. It is therefore most wretchedly preposterous, when application is made for the aid of private Christians in this enterprise of additional churches, in any of them to say, we shall wait to know what the Government does before we do anything. This is neither fair to the Government nor to the church, for the Government does not lead but follows the march of public sentiment; and grant that it is reluctant, or not enlightened on the present question, the efforts and sacrifices of the people all over the land, constitute the very means by which to enlighten our rulers—the very instrument by which, with moral compulsion, their reluctance is at length done away. To fetch an example from our very doors. It is by the generosity of private Christians, or on the strength of their voluntary subscriptions alone, that, within these few years, one hundred and eighty additional churches have been built, or are in process of erection in various places of Scotland. Thus much for the contributions of the one party; but, so far are they from superseding or being exclusive of the other party, they, in effect, form one hundred and eighty argu-

ments, for that aid which we seek from the Government, and by which alone these places of worship can be made fully available for the families of the labouring classes in their respective neighbourhoods. In a little time, there will be the voice of one hundred and eighty congregations, the testimony and influence of one hundred and eighty neighbourhoods all bent on such a provision from the state, as might enable us, not to sell the gospel as now for those golden seat-rents which are so shamefully extorted, and can only be paid by the higher and middling classes—but, if possible, to preach the gospel to our workmen, our artificers, to one and all of our toil-worn population, without money and without price. The case is becoming more palpable and stronger every day, and must at length prove irresistible. We have only to multiply these erections; and every new fabric will be a new stepping-stone, which shall bring us so much nearer to the wished for consummation. Instead of you waiting for the Government, why it is all the other way—the Government are waiting for you. It is clear that if both parties wait, nothing will be done. And therefore it is, we call on you the one party to do your part; and this is the high way to ensure the other party doing theirs. The united efforts of private Christians for this best and highest interest of the people, will at length gather into a moral force which can be withstood no longer—when, not without your contributions on the oft repeated maxim that Government should do all; but by your contributions, or on your doing something, it is that Government will do the rest: Or, in other words, it is

through the medium of the country that the Government will be carried.

We should not have detained you so long with this argument, had it not admitted of the strictest application to the object of our meeting this day. There could not be a wiser or more patriotic act in any Government, than to institute a system of schooling, that should provide a sound and good and cheap education for all the families of the land. But great bodies move slowly; and though the glaring deficiency of schools, more especially in towns, has been expatiated on for upwards of a quarter of a century—we know not, if, even yet, any desirable approximation has been made towards the remedying of so great an evil. We have done nothing by our reasonings; but we shall have done a great deal, once that you and others are so far prevailed upon, that you shall begin to act. Let but a process of school extension be entered on; and I think it would start with even a fairer prospect of ultimate success, than did the process of Church Extension at the first—however much our prospects have brightened of late, by the general and enthusiastic support which our scheme has met with in every quarter of the kingdom. Now in several places, a beginning of this sort has been actually made; nor do I know if a better parish could have been selected, for typifying or holding forth a good miniature exhibition of the whole argument, than that one for the educational interest of whose young I now stand before you. The College parish contains a population of upwards of four thousand, the immense majority of whom, indeed we may almost say all, are of the common

people—or of that class in society, whom to enlighten and to elevate and every way to better both in character and comfort, and more especially by the lessons of the gospel, were the very highest achievement which philanthropy can overtake, and the noblest boast of philanthropy did she succeed in the undertaking. Now a most natural question is, how much would be necessary fully to provide for the schooling of such a population. It is greatly beneath the common estimate on this subject, when we say that at least five hundred, out of four thousand, should be at all times under the process of their elementary education; and that at least four schools would be required for conducting this education, in a complete and effective manner. Were we living in the days of John Knox, we should certainly have contended for four schools. But living as we do in an age when private luxury is carried to an unexampled height, while the most wretched parsimony in public objects, and more especially in providing for those national institutes which might best subserve the intelligence and virtue of the people is the order of the day—we will not venture to specify more than three schools, with the respective school-houses and district teachers, as the proper complement for such a parish. Well then, as there has been yet no legal provision for this necessity, the voluntary principle has put forth an effort and done something for the cause. And, when compared with what is doing in other places and other parishes, it has, in this parish, considering the almost unexcepted poverty of the great mass of its inhabitants, done nobly and well. But it is truly instructive to remark, that, though

the exertion made here greatly outruns the average of private and philanthropic exertion all over Scotland, still it is greatly very greatly beneath the exigencies of the parish. With a severe struggle, and in which it has been found impossible altogether to escape the burden of an oppressive arrear, they have managed to keep agoing one school, and to furnish an almost gratuitous education to about a hundred scholars—or, in other words, as regards the number of schools, they have not accomplished one third; and, as regards the number of scholars, not one fifth of what would be required to support an adequate system of instruction for the boyhood of this parish. Even for but one school, the allowance is both a penurious and a precarious one; and while there is a general conviction among those who have engaged in this enterprise of benevolence, that they will not be able with all their efforts to do more—there is even a well founded doubt, whether they will succeed in keeping the ground which they have gotten, or continue year after year for any length of time to do as much. There cannot be a more vivid illustration of the inadequacy of private means, and of the indispensable necessity for a public and legal provision—ere a right economy for education in a parish, and still more for education over a whole country or congeries of many hundreds of parishes, can possibly be perfected.

But though the voluntary principle falls so immeasurably short of the completion of a right educational economy, it does admirably for the commencement of it. Though carried to its utmost extent, the voluntary system will never overtake what the endowed system alone is equal

for; but let it be carried to this extent, and, as forming the most effectual of all harbingers, it will be sure to usher in the endowed system at the last. The philanthropy of the citizens, is the most effectual instrument for awakening the patriotism of the government; and could we only see as much done by every congregation in our large towns for its corresponding parish, it would compose such a weight and body of influence in behalf of this cause, as would ultimately be felt in high places; and it should not be long, ere we witnessed the espousal of it by our rulers, who at last would bring the means and the resources of the State to bear upon it. It is well that the voluntary principle should begin the cause; but it will not end the cause. It may start under the auspices of the voluntary system; but it will issue in the establishment of the endowed system. And we care not from what quarter the endowment comes. We rejoice to understand that the managers of one of the great public charities in this city, have resolved to apply a large portion of their funds to the planting of schools in various districts within the royalty; and it is our respectful but earnest suggestion, that in no section of the territory, will they meet with a field of greater promise, and at the same time of greater necessity than in the parish attached to this church—or a fitter scene on which to prove the wisdom, as well as benevolence, of the application which they so rightly propose to make, of the wealth that has been entrusted to their charge.

We have one observation more to make on this subject, and we deem it an important one. The school for which I am pleading is a scriptural

school, in the character and system of the good olden time—where the Bible and the Catechism are taught; and the minds of the children are brought into contact with those holy principles and truths, by which alone they can be made wise unto salvation. We trust you perceive a momentous interest involved in the support and multiplication, not merely of schools, but of such schools. If there be any soundness in our argument, it is the voluntary system which germinates the endowment; and they are the schools which the one originates, if only raised in sufficient number and with a sufficient force of public opinion, that the other will perpetuate and extend. Let these voluntary schools then be but carried far enough; and they will not only give birth at the last to a far greater progeny of endowed schools, but, what is of capital importance, of schools in their own likeness: And upon your support therefore of such schools as are taught scripturally and soundly, it depends, whether in the days of your posterity, the land in which we live is to be blessed with a right and a religious in one word a good healthful Protestant system of national education. To revert once more to our analogous example we have raised, or are in the act of raising, a hundred and eighty new churches, and are making it at the same time our strenuous endeavour that we shall obtain an endowment for them; and not this only, but an endowment for as many more as might supply the whole ecclesiastical destitution of the land. Now were these Catholic or Unitarian churches, such a measure might have operated with a deadly blight on the spirit and principle of future generations; and it

serves to demonstrate the prodigious importance of an extended voluntary support, not for churches generally, but for the right kind of churches—that on this the alternative hinges, whether a pure or a vicious and corrupt theology, shall emanate from the great mass and majority of the pulpits in our land. Now what is true of the kind of churches, is as true of the kind of schools. If it be important to anticipate the Government with a right kind of churches, it is also important to anticipate them with a right kind of schools. Let there be a sufficient rallying around these two great objects, of all the leal-hearted and well-principled in our land; and we shall make sure both of a sound Protestant theology in our pulpits, and of a sound and entire Bible education in all our parishes. The national system hereafter, will take on the form and the character which individuals now may choose to impress on it. I stand before you in behalf of one such school, having this guarantee both for its being well constituted and well administered—that it is conducted under the immediate eye, the governance and guardianship of one of the most zealous friends to the prosperity, and ablest champions for the purity of the Church of Scotland. Let but this school, and a sufficient number around it in its own likeness, be upholden for a few years amid the difficulties which now encompass them; and we have every reason to anticipate, that, with the blessing of heaven, the whole will expand into a general and well organised system, for transmitting the knowledge of the pure word of God throughout the families of our people, from generation to generation.

CONSIDERATIONS

ON

THE SYSTEM OF PAROCHIAL SCHOOLS

IN

SCOTLAND,

AND ON THE

ADVANTAGE OF ESTABLISHING THEM

IN

LARGE TOWNS.

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THIS pamphlet was first published in 1819. Money was raised for the erection and partial endowment of four schools and school-houses—and a good education is now given to upwards of 600 children.

CONSIDERATIONS ON THE SYSTEM OF PAROCHIAL SCHOOLS IN SCOTLAND.

THERE are three school systems for the education of a country, each of which is fitted to have its own peculiar influence on the general habit and improvement of the people among whom it operates.

There is first the wholly unendowed system. Education, instead of being in any shape patronised or instituted, may be left merely as an article of native and spontaneous demand, among the people of a country. Each who has a desire for it, might, in this case, purchase it, just as he would do any other object of desire. He would, of course, have to pay the full and natural price for the article; or, in other words, the fees of education, must, under such a system, be adequate to the entire maintenance of the teachers.

This way of it has never been found effectual to the object of originating, in any country, a habit of general education. It does not call out the people. It in fact abandons them to the chance of their making a proper and original motion of their own, and this motion is never generally made. And, had we time for looking so far back as to first causes, the reason of this might be rendered abundantly obvious. The truth is, that there is a very wide distinction between the moral or intellectual wants of our nature, on the one hand, and the merely

physical wants of our nature, on the other. In the latter case, the want is always accompanied with a strong and urgent desire for relief; and, just in proportion to the greatness of the want, is the intensity of the desire. The want of food is accompanied with hunger, and the want of liquids with thirst, and the want of raiment with cold; and these form so many powerful appetites of demand, which, among a people, though left to themselves, will be fully commensurate to the whole extent of their physical necessities. And hence it is, that whatever call may exist for a national establishment of teachers, a national establishment of bakers, or butchers, or tailors, or shoemakers, is altogether superfluous.

But the reverse of all this holds true, of the moral or intellectual wants of our nature. The want of virtue, so far from sharpening, has the effect of extinguishing the desire for virtue. The same is true of the want of knowledge. The more destitute we are of these articles, the more dead we are as to any inclination for them. Under the mere operation of demand and supply, there are sufficient guarantees in the constitution of nature, that the people will themselves make a primary movement after food. But there is no such guarantee for their ever making a primary movement after instruction. It is not from the quarter of ignorance, that we can at all look for the first advance towards knowledge; nor can we ever expect, that, for this object, a people as yet untaught, will surrender, either for their own behalf, or that of their children, any sensible proportion of that

money, which went to the purchase of their physical gratifications.

The night of ignorance is sure to be perpetuated in every land, where no extraneous attempts are made, on the part of the wealthy and enlightened, for the object of its dissipation. And if the wholly unendowed system be incompetent to the effect of planting a habit of education among a people, in the first instance, it cannot be the best system for upholding that habit, where it is already established; and far less can it be the best for arresting the declension of this habit in a country, where, if education be upon the decline, the desire for education will be sure to decline along with it.

The next system of education, is that of free schools. It is in every point diametrically the reverse of the former, and may therefore at first view be regarded as the best for shunning all the evils, and all the inefficiency of the former. It is a wholly endowed, instead of a wholly unendowed system. It both spares the population the necessity of making the first movement after scholarship for their children, and it spares them the necessity of surrendering for this object any portion of their subsistence. For the completion of such a system, it were enough that schools and schoolhouses should be built in every little district of the land, and such a salary provided for the teachers, as, without the exaction of any fee, would enable them to render a full supply of scholarship to the families, at the public expense. In this way, the people would be fully met with an apparatus, broadly and visibly obtruded upon their notice;

and yet we are far from thinking, that it would either create a native and universal habit of education in a country,—or arrest the process of its degradation in learning,—or sustain the practice of parents sending their children to school, and so stimulating and watching over the progress of their scholarship, as would lead to the formation of a well-taught and a well-informed peasantry.

What is gotten for no value, is rated at no value. What may be obtained without cost in money, is often counted unworthy of any cost in pains. What parents do not pay for the acquirement of, children will not be so urged to toil for the acquirement of. To be away from school, or to be idle at school, when not a matter of pecuniary loss, will far more readily be a matter of connivance. There is no doubt a loss of other advantages; but these, under a loose and gratuitous system of education, will be but held in capricious demand, and in slender estimation. The only way of thoroughly incorporating the education of the young, with the habit of families, is to make it form part of the family expenditure, and thus to make the interest, and the watchfulness, and the jealousy of parents, so many guarantees for the diligence of their children. And, for these reasons, do we hold the establishment of free schools in a country, to be a frail and impolitic expedient, for the object of either upholding a high tone of scholarship among our labouring classes, or of rendering the habit at all general, or of perpetuating that habit from generation to generation.

And such a system has not a more adverse influence on the scholars, than it has upon the teachers.

Let a man deal in any article whatever, and there is not a more effective security for the good quality of what he deals in, than the control and the guardianship of his own customers. The teacher of a free school is under no such dependence. It is true, that he may be paid according to the proficiency of the learners; but the parent who can instantly withdraw his children, is a far more jealous inquisitor into this matter, than the official examinator, on whose personal interest at least there is no such powerful or effectual a hold. And we repeat it, therefore, that carelessness on the part of the teacher, as well as a remiss and partial attendance on the part of the taught, is the likely fruit of that gratuitous system of education, the aspect and the tendency of which we are now employed in contemplating.

It reflects infinite credit on the founders of our Scottish reformation, that, by the tact of a wise and well-discerning skilfulness, they have devised a system, which dexterously shuns and puts at an equal distance from our peasantry, the evils and inconveniences of the two former. It may, for the sake of distinction, be called the medium system of education. It is about two centuries and a half ago since it had its origin in Scotland. The first advance was made, not by the people at large, but by the founders of this system; and in this way, they escaped the inefficiency of what may be called the unendowed method of education. They built schools and school-houses, and held them conspicuously forth to the view of the population, and they furnished such a salary to the teacher, as

enabled him, not to deal out a free education among the surrounding families, but to deal it out to them upon certain regular and moderate allowances. In this way, they escaped the evils which we have just now ascribed to the gratuitous system of education. The people were not fully met. But they were met half-way. It was not a movement of demand upon their side, in the first instance, which it had been vain to look for. Neither was it a full and altogether gratuitous invitation on the other side. But it was the movement of a proposal from the latter, upon certain terms; and this was at length followed up, on the side of the people, by the movement of a wide, and general, and almost unexcepted compliance.

This result has nobly accredited the wisdom of our parochial institutions. The common people of England and Ireland, left to demand education for themselves, never demanded it; nor would they, if left to the impulse of their own desire, ever have emerged from the deep, and stationary, and unalleviated ignorance of the middle ages. A great, and, in part, a successful effort, is making now, in behalf of both these countries, by a set of active philanthropic societies. By the stir and the strenuousness of these institutions, the people have certainly, in some measure, awakened from the stillness of their unlettered repose; and many young have been called out to scholarship, who else would have persisted in the dormancy of their forefathers. Still we hold, that there is no security for a system, either of universal or perpetual operation, until it shall cease to be entirely gratuitous—until the

people themselves be associated in the support of it by their own payments—until they are led to look on scholarship as worthy of its price, and that price is actually rendered—until learning be so prized by them as to be purchased by them—and this bond be established for its regular prosecution among all their families, that its cost is estimated among the regular outgoings of a family.

This is the way in the country parishes of Scotland. The surrender which they have to make for the education of their young, is much smaller than it would have been, had there been no school, or school-house, or salary, provided by the legislature. Still, however, it is well that they have to make some surrender. It is well that the care of parents over the progress of their children's education, should be stimulated by the price which they have to render for it. It is well, that by their inspection being thus sharpened, there should be a far closer and more effective security for the diligence of the young, than ever could obtain, were the education of the country turned into one great and universal charity. We read much of the abuses of chartered and endowed schools for the poor; and it is well that while our schools are so far endowed as to reduce the country price of learning, to at least one-half of what it would be, under a totally unprovided system; it is still well, that a fraction should be left to be paid by the parents, and that the teacher should be thus far responsible to them, for the performance of his duty and the faithfulness of his public services.

The universality of the habit of education in our

Lowland parishes, is certainly a very striking fact; nor do we think that the mere lowness of the price forms the whole explanation of it. There is more than may appear at first sight, in the very circumstance of a marked and separate edifice, standing visibly out to the eye of the people, with its familiar and oft-repeated designation. There is also much in the constant residence of a teacher, moving through the people of his locality, and of recognised office, and distinction amongst them. And perhaps there is most of all in the tie which binds the locality itself to the parochial seminary, that has long stood as the place of repair, for the successive young belonging to the parish; for it is thus that one family borrows its practice from another—and the example spreads from house to house, till it embrace the whole of the assigned neighbourhood—and the act of sending their children to the school, passes at length into one of the tacit, but well understood proprieties of the vicinage—and new families just fall, as if by infection, into the habit of the old ones —so as, in fact, to give a kind of firm, mechanical certainty to the operation of a habit, from which it were violence and singularity to depart—and in virtue of which, education has acquired a universality in Scotland, which is unknown in the other countries of the world.

There has many a distinct attempt been made to supplement the defective education of our cities. But if it have either been in the way of gratuitous education, or in the way of a vast Lancasterian establishment, for the general behoof of a wide and scattered community, or in any way which did not

bind, by the tie of a local relationship, the close and contiguous families of a given district, to a seminary raised within its limits, and to a fixed and stationary teacher at the head of that seminary—then let it be remembered, that some of the most essential elements of success have been wanting to the operation. Nor let us be discouraged by the failure of former expedients, which are not at all analogous to the one that we shall venture to recommend, and by which it is proposed to circulate throughout the mass of a crowded population, as powerful and pervading an influence, in behalf of scholarship, as that which has been diffused over the face of our Lowland provinces, and diffused so thoroughly, as scarcely to leave in our country parishes, the exception of a single individual, or a single family behind it.

But there is still another school-system which falls to be considered—not a medium, but what may rather be called a compound system—because made up of the unendowed and the free systems together, though not put together into the constitution of any one single seminary. This compound system is realized in all those places where so many of the schools are wholly free, and all the rest of them are wholly unendowed. We have already stated our objections against such an establishment of free schools as would meet the whole population. It is a different arrangement from this, where there is such an establishment of free schools as might provide part of the population with gratuitous learning, and where the remaining part have to pay that full price which obtains in schools that are totally

unendowed. This amounts nearly to the actual system which obtains in Glasgow.

Our objections to this way of ordering the matter, are, that as far as free education prevails, a careless estimate of its value, and a loose and negligent attendance, are apt to prevail along with it; and that many parents, who, under the medium system, could have upheld the habit of purchasing the scholarship of their children, are thereby degraded into an inferior habit; and that there is not a more public way of exposing our people as the subjects of charity, than by drawing out their families to a charity school; and that the difference to the comfort of a family is so great, between having to pay the full price which an unendowed teacher must exact, and having to pay no price at all, as to make a place in one of the charity schools an object to men, who else would be greatly above cherishing any expectation of charity, or preferring any demand for it; and that, as the result of all this, the competition for places is so great, as often to elbow out those neediest and most destitute, for whom the institution was originally framed—besides the incalculable mischief of bringing down men, who, but for this temptation, would have stood erect and independent, to the attitude of petitioners; or, in other words, the mischief of carrying the spirit and the desires of pauperism upward, by several steps, along the scale of society.

We affirm one consequence of charity schools with us, to have been a diminution in the quantity of education. It is familiar to us all, that the applications for admittance are greatly more numerous

than the vacancies. In this way there are many parents who are constantly standing out in the capacity of expectants, and who, under the operation of a hope which turns out to be delusive, are keeping off their children from other schools. Their children are thus suffered to outgrow their opportunities; and many are the instances in which they have stood for years at that gate to which they have been allured by false or mistaken signals of invitation, till the urgent concerns of their trade or their profession at length hurried them away—and that too, to a condition of life, where it was as impossible for them to retrieve any portion of their time for the purposes of education, as it was to recall those years which they had so idly spent in ill-directed endeavours to obtain it.

In all these circumstances, we hold the medium system, which obtains in the country parishes of Scotland, to be also, in every way, the best for its city parishes. Not leaving education without any endowment, to the random operation of demand and supply—not so endowing it, as to hold out a gratuitous education to all who should require it—not even endowing a restricted number of schools to this extent, and leaving the rest to the necessity of exacting an unendowed price from the scholars who repair to them—but endowing schools so far as will enable the teachers to furnish education to our town families upon country prices—erecting the schools and the school-houses—and multiplying these erections till they met the demand, and were thoroughly familiarized to the habit of our whole population.

It is little known amongst us, how much the people of our city parishes have fallen behind the full influence and benefit of such a system. With the exception of schools for Latin, there are almost no vestiges of any such endowment. Instead of any public and parochial edifice for scholarship, held forth to the view of the people, and constantly reminding them, as it were, of their duty, through the avenue of the senses,—the only education for their children, which is accessible to them, is dealt out from the privacy of obscure garrets, or at most from the single hired apartment of a house, in no way signalized by its official destination, and deeply retired from observation amid the closeness and frequency of the poorest dwelling-places. These stations, too, whither children repair for their edúcation, are constantly shifting; and the teachers, being often unconnected by any ties of residence or local vicinity with the parents, there is positively, in spite of the sacredness of their mutual trust, as little of the feeling of any moral relationship between them, as there is between an ordinary shopkeeper and his customers. The very circumstance, too, of drawing his scholars from the widely scattered families of a town, instead of drawing them from the contiguous families of one of its parishes, slackens, among these parishes, the operation of that principle, which operates so powerfully among the immediate neighbours of a small country village; and where, in virtue of each doing as he sees others do, we behold so sure and so unfailing a currency towards the established schoolmaster, on the part of all the population. It forms a mighty addition

to all these obstacles, in the way of education, when such a price must be paid for it, as might enable the teacher to live on his fees alone. And thus it is, that the demand for schooling, which is kept up without abatement in our country parishes, has been most wofully abridged amongst the labouring classes in our towns. Not a few feel tempted, by the greatness of its expense, to evade the schooling of their families altogether, insomuch, that with them the cause of education is altogether extinct; and very many are the parents who feel tempted to reduce the quantity of schooling, insomuch, that with them the cause of education is rapidly and alarmingly on the decline.

It is a very low estimate of the average expense of good education for reading, alone, to state it at five shillings a-quarter, or twenty shillings a-year. This expense is, in many instances, shunned altogether: and there are hundreds of adults, who are utterly incapable of reading; and the number of these is increasing rapidly. The expense is, in many more instances, not shunned; but the period of it is lamentably shortened, so as fully to account for the slovenly and imperfect reading of so many of our artizans, and labourers, and household servants. The case of these last, is, that of ignorance under the disguise of education. Theirs is a mere semblance or apology for learning. The individual who, in reading to another, stops, and spells, and blunders at every short interval, can never read a passage to himself, so as readily to understand the subject. To read intelligently he must read fluently. And, therefore it is, that there may be a partial

scholarship, which, for every purpose of moral or literary improvement, is just as worthless as no scholarship at all. The shadow of the good old Scottish habit may be still perpetuated amongst us for one or two generations; and, perhaps, may be preserved, by the annual importations of this habit from the country, from ever passing into utter dissipation. But, though the shadow of it should remain, the substance of it will soon be dissipated. Insomuch, that, if vice and ignorance stand together in nearly perpetual association—if an uneducated people be more formidable in their discontent, and more loathsome in their profligacy, and more improvident in their economical habits, and more hardened in all the ways of wickedness and impious profanation, than a people possessed of the Bible, and capable of using it—then, we cannot look on the progress of that undoubted decay in scholarship, which is every day becoming more conspicuous in our towns, without inferring a commensurate progress in those various elements of mischief, which go to feed and to augment all our moral and all our political disorders.

To extend a right system of parochial education over the whole city, is an enterprise greatly too gigantic for any one body of management. The truth is, that, did we compute the expense of its full accomplishment, the magnitude of the sum would paralyze any number of philanthropists who could willingly and readily act together, for the purpose of bringing round such a consummation. From the vastness of the necessary resources, on the one hand, and the unwieldiness which ever

attaches to the movements of any very extended society, on the other, we are quite sure that nothing very effectual could be done under a combined plan of operations, and that the agents of such an undertaking, would either give it up in despair, or retire from it, satisfied that they had done much, when they had scarcely done any thing—pointing, it may be, to some showy, but superficial achievement, as the trophy of their success,—to the establishment, it is likely, of one school in each parish, which would only suffice for a very small fraction of the whole, and leave untouched and unprovided by any salutary influence whatever, the great mass of the community.

But what one body of management cannot do in the gross, several distinct and independent bodies of management might be able to do in the detail. One thing is certain, that any such smaller body will act with an impetus and a vigour, of which a vast general society is utterly incapable. This would be the first effect of a subdivision in the field of agency. Let it only be broken down into manageable sections, and the influence will be the same with that which comes upon a man's whole energy and spirit, when any concern with which he is associated, is so reduced, from the hopelessly and impracticably vast, as to be brought within the compass of his probable attainment; and when the limit of his enterprise, instead of lying at a distance from him, in the remote and fathomless unknown, is brought so near, as to be distinctly visible, and likely to be overtaken; and when, by every step in his progress, he feels himself to be

approximating to a given termination. In such a state of things, he is cheered and stimulated onwards by every new accession to his means, and every new movement in the execution of his measures; and just because the conclusion of the whole does not stand at an obscure and indefinite interval away from him. And such would be the difference, in point both of present alacrity and ultimate success, between the operations of one Society for parochial schools, to the whole of Glasgow, and of distinct Societies for the same object, in each of the parishes of Glasgow. Each would have its own manageable task; and each would be freed from the distractions of too manifold and cumbersome an operation; and each would not only have less to do, but have more in proportion to do with: for, it is of importance to remark, that, by thus dividing the mighty field, and assigning its own separate locality to each separate agency, the interest is greatly heightened, and the activity is greatly promoted; and even the feeling of rivalship gives a laudable impulse to each of the distinct undertakings; and the solicitations for aid are carried through each parish and congregation, far more closely and productively, when the attention and desire are thus devoted to one small portion of the territory, instead of being weakened by dispersion over the face of the extended whole.

It is on these grounds, that the Committee of Education for the parish of St John, have conceived the hope, that, by intent perseverance, and the use of all those legitimate means which are within their reach, they may at length succeed in

the establishment of a right parochial apparatus; or, in other words, may arrive at the result of as many schools and school-houses, with permanent salaries to each of the teachers, as shall be commensurate to the object of a good elementary education, at reduced prices, to all the families in the parish.

This will be gradually arrived at, by the erection of successive fabrics, and the accumulation of as much capital, as shall afford, by its interest, the salaries of the different teachers.

Each fabric, it is conceived, may have two school-rooms in its lower story, and, in its upper stories, the two school-houses. When the schools cease to be filled to an overflow, this will serve as an indication that the parochial equipment for schooling is completed.

We should feel it a public injustice to monopolize for our parish, more in the way of aid than legitimately belongs to it; and we hold it necessary, on this account, to explain, how far we mean to extend our solicitations, and what are the resources which we leave untouched for other parishes.

All who are connected with the parish, either by residence or by property, we count ourselves free to apply to, for such contributions as they may be prevailed upon to render, in behalf of this strictly parochial object; nor do we deem this in any way capable of being construed into an interference with the claims and the fair expectations of other parishes.

But, further, it must be evident, that did each parish of Glasgow confine its attempts to obtain

money, within the limits which we have just now assigned, the most needful of these parishes would also be the most restricted in their means of raising a right parochial system. And, on the other hand, the great majority of our wealthiest individuals, residing either in the best provided districts of the town, or without the limits of the royalty altogether, would escape the pressure, or rather what most of them would hold to be the privilege, of sharing in this dispensation of liberality. There are many such, whom the poorer of our parishes may look up to, as a kind of common patrons, and whose wealth may be regarded as a common fund, out of which it is fair to draw, in the way of candid statement, and respectful entreaty, as much as can be gained from their good-will, for this best of objects. And while we abstain from encroaching, by more than our fair share, upon this wide and flourishing domain of our community, do we leave it to other parishes to enter upon it as they please, and to cultivate it in any way they will, and to call forth its produce and its capabilities to the uttermost.

What we fear not to announce as our equitable share of this fund, is just as much as we can possibly raise, by means of a congregational subscription, as additional to, and distinct from, our parochial ones; or, in other words, it is our intention to solicit aid from those who, without residence or property in the parish, have nevertheless seats in the church of St John.

Our firm and confident answer to every charge of unfair usurpation, on the means of general Glasgow,

for the furtherance of an object connected with the peculiar good of only one of its parishes, is, that ours is among the poorest of the city parishes, and ours is not the wealthiest of the city congregations.

Should there be another parish poorer than ours, and with a congregation not so wealthy, we do not ask it to restrict its operations for aid, within the limits which we have prescribed for ourselves. After it has made the most of its parish and congregation, it will have a still untrodden field, among those most affluent of our citizens, who have no peculiar connexion with either, but who, in extending their patronage to the schooling of an unprovided district of the town, will find an ample scope for one of the most promising and productive of all charities.

On this field, the Committee for Education in the parish of St John, do not propose to enter. Insomuch, that if a wealthy individual, not a parishioner, not a proprietor, and not a sitter in the church of St John, should offer ten guineas for the furtherance of our undertaking, we honestly affirm, that it were in far more delightful harmony with all our wishes, did he reserve this money, and augment it to the gift of a hundred guineas, in behalf of another district, still more needy and unprovided than our own. Nor would we feel such interest and alacrity in this our parochial undertaking, did we not believe, that the plan was equally competent, and equally effective, for all the other parishes of Glasgow; and that it thus admitted of being so multiplied and transferred to the other districts both of our city and suburb

population, as to offer by far the likeliest method of rearing a permanent security for the good and Christian education of all our families.

It is in the power of any munificent individual to bring this matter to the test, so as to ascertain, in a few months, whether the charm which we have ascribed to locality, be of an ideal, or of a soundly experimental character. We do not suppose him to be either a sitter in the church of St John, or at all connected, either by residence or property, with the parish. Let him dwell without the limits of the royalty, and have no congregational bond of alliance with any part of the city, excepting, perhaps the very wealthiest of its districts. Should he, in these circumstances, select the most destitute of its parishes, as his own chosen field, on which he might lavish all his influence, and all his liberality —should he, for this purpose, head an enterprise for schools, by his own princely donation; and interest his personal friends; and encourage by his example and his exertions, any parochial committee that may be formed; and spirit on the undertaking to the erection of one fabric, and to a fresh exertion for another, and to the anticipation for a third, he will soon feel, how much more effective a hold of him, such a plan of operations for ten thousand people has, than a similar plan for one hundred thousand. He will thus try the comparison of strength, between a local and a universal interest, and find how greatly the former, by the constitution of our nature, predominates; and how, by concentrating his attentions upon one district, his whole heart and endeavour are far more riveted

to the cause of its moral cultivation, than if he had merged himself among the generalities of a wider, but more hopeless undertaking. He will, after having planted the cause in this his adopted, and, on that very account, his favourite and beloved vineyard, continue to water it, just because he had planted it; nor will he feel it possible to cease from fostering his own parochial establishment, till he had brought it on to its full-grown maturity. All the members of that body of subscription with which he is associated, will just feel as he does; and the very same local interest, which does so much to stimulate the activity of the doer, will also stimulate, beyond all calculation, the liberality of the giver. The cause will be nobly seconded in the parish itself, which is the field of this operation; and its contribution for its own schools, will exceed, by many times, any contribution to which it could possibly be called out, for the more extended, but, to it, greatly less exciting cause of schools in Glasgow. This is not philanthropy bounding herself round with narrow and unsocial limitations. It is philanthropy devising the way in which the greatest amount of good may be rendered to our species; and, for this purpose, availing herself of a principle, which, however neglected and lying in unobserved concealment heretofore, will, we trust, be mightily instrumental in calling forth a great resurrection of all that is wise, and moral, and salutary in our land. Let one set of men foster the attentions and reiterate the labours of benevolence upon one assigned and overtakeable district. Let our great towns be localized into separate

portions, and men be called out, for thoroughly pervading each of them, and laboriously doing in detail, what has long been so vainly and ambitiously attempted *en masse*. Let each separate agency link itself with a subject, that there is some hope of completely finishing, and thus suit the dimensions of the enterprise to the real mediocrity of human power; then, in this humbler, but sounder way of it, a universal result will be far more surely and speedily obtained, than it ever can be by the airy, unproductive magnificence, as impotent as it is imposing, of widely comprehending plans, and great national undertakings.

We have one remark to offer, for the purpose of acquitting ourselves in full of the imputation of monopoly. There are many sitters in the church of St John's, who have also seats elsewhere. We shall apply to them for aid in our parochial undertaking. But we beg to assure them, that, instead of their entire offering to the cause, it would be far more consonant both to our views of justice, and to our desire of extending this benefit beyond the limit of our own parish, if we were only admitted to a proportional share of their liberality.

The extra-parochial sitters in the church of St John's, will forgive the following observation. They are not parishioners; but they occupy the place of parishioners. They get the Sabbath accommodation, which, but for them, parishioners would have gotten; and we assure them, that, by helping on the cause of week-day instruction in the parish, they will make the kindest and most suitable atonement for such a deprivation.

To have a sufficient conception of the style in which the cause that we are now pleading for, deserves to be supported, it should be considered, how much there is to be done, and how great the benefit is, that will accrue from the doing of it. Ever since the first institution of schools in Scotland, towns have grown, and the provision for education has not grown along with them. The population greatly outstrips the endowed schools, and the object now is, to establish as many schools as shall overtake the population. Thus, to recover the distance we have lost—thus, to repair the negligence of upwards of two centuries—thus, to do, in a few years, the work which should have been gradually advancing along the lapse of several generations—may well appear an enterprise so vast, as to border on the romantic; and it is not to be disguised, that it is only on the strength of large sums and large sacrifices, that we can at all look for its entire and speedy accomplishment. And yet we will not despair of this cause, when we think of its many recommendations; and that, with all its cost, it would still form the best and the cheapest defence of our nation, against the misrule of the fiercer and more untoward passions of our nature; and that the true secret for managing a people, is not so much to curb, as to enlighten them; and that a moral is a far mightier operation than a physical force, in controlling the elements of political disorder; and that to give a certainty to the habit of education in towns, is to do for them that which has visibly raised the whole peasantry of Scotland,

both in intelligence and virtue, above the level of any other population.

There is one encouraging circumstance in this charity. It is not, like many others, interminable. An assignable sum of money will suffice for it, and suffice for it conclusively. Every mite of contribution, brings it nearer to its fulfilment. When schools and school-houses are built, and salaries are provided, and a sum is raised for the calculable object of repairing our edifices, or of so extending them, as to meet the growing exigencies of a growing population, the undertaking is done, and the parish, permanently translated into the condition of a country parish, as it regards schools, is upheld in a high tone of scholarship, throughout all its succeeding generations.

Under such a system as has now been proposed, the efforts of respectable and well-taught men, may, in the capacity of teachers, be brought to bear on the very humblest classes of society. Linked with the parish, by the ties both of residence and of office, they might bring a mighty contribution of good to its moral agency. They would occupy what at present is an unfilled gap between the higher and the lower orders; fitted for intercourse with the former, and familiarized to the latter, both by local and official relationship. Let them have an honest zeal on the side of Christianity; and the effect of their frequent and extensive minglings with the people, would be beyond the reach of our present calculation. Those apparently outcast and outlandish features, which

have had such time to grow, and to gather, and to settle into obstinacy, on the aspect of a neglected race, would soften and give way under the influences of this blander and better arrangement. It would do more than reclaim a parish:—it would go far to domesticate it. Nor do we know how a readier method could be devised for consolidating the parochial system of our great cities, or for supplementing, till better and more liberal days, those woful deficiences which obtain in our ecclesiastical establishment.

There are many gentlemen of our city, familiar with the spectacle of a public examination at our grammar-school; and who have frequently enjoyed the gratifying assemblage of parents, and children, and spectators, all occupied with their respective interests, in this busy scene of emulation and display; and who have witnessed, with benevolent pleasure, the honest pride of fathers, and the keen rivalship which obtains among the most eminent of the young, and the expression of holiday-delight which sits on the countenances of them all; and who must be sensible, that, during the mixture of public with domestic feeling, in this little republic, where no other supremacy is owned, but that of proficiency and talent, the differences of rank, and the asperities of the great world, are for a season forgotten. How far this may contribute to soften and humanize the system of human life out of doors, it were difficult to say. But certainly, there is nothing that we should desire more to see, than a parent, among the very humblest of our workmen, sharing, at periodic intervals, in this very exhibi-

tion—coming, in his Sabbath attire, to witness the proficiency of his children, on the day, and in the hall of their annual examination—meeting there, with all that is respectable and virtuous in the parish, assembled to do homage to the cherished cause of education among its families—mingling with parents of the higher orders, even as their children mingle, and sharing along with them in the same delightful interests, and in the same pure and pacific triumphs—soothed and elevated, even by this transient intercourse with the people of another rank, and another place in the scale of society—and at length retiring from the spectacle, with a heart more linked to the general system of the country; and that, because this country has attached him, by those very ties which bind him to his own offspring, and to the sacred cause of their moral and religious cultivation.

There cannot be a fitter occasion than the present, for vindicating the wealthier, and for soothing and reconciling the poorer classes of society. The latter very generally think of the former, that they bear a haughty indifference to all their concerns. In this they are mistaken. The rich are not only willing, but many of them are earnestly and enthusiastically so, to forward the interests of the poor, if they but knew how to do it; and we trust, that, in a cause so undeniable as the present, they will nobly redeem, by the generosity of their contributions, all the discredit which has been so plentifully cast upon them. On the other hand, the rich often think of the poor, that kindness corrupts them into a habit of art and ingratitude. But in

this they, too, are mistaken. Such a kindness as we are now pleading for, carries not one single element of corruption along with it. It helps the poor, without degrading them. The charity which humbles a man, never makes him grateful. But this is not such a charity. The erection of schools, where education is so cheap, that the poor will count it no hardship to pay, and where education is so good, that the rich will find it of no hurt to their children to send, does not bear upon it any of the signals of charity. The benefit of such an institution, is felt for ages after its origin is forgotten; and it will be the feeling of the people, not that they are brought nearer by it to a condition of pauperism—but simply, that, by being translated into the same facilities, in respect of education, with our country parishes, they have been admitted to the share which belongs to them, in the common privileges of our nation.

ON THE

TECHNICAL NOMENCLATURE

OF

THEOLOGY;

BEING THE

SUBSTANCE OF AN ARGUMENT

CONTRIBUTED TO

"THE CHRISTIAN INSTRUCTOR"

IN 1813.

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THOUGH faith be the main and radical principle of our religion, yet there are many of those Christians in whose speculations it bears a most prominent part, who incidentally betray a very glaring deficiency in the feeling and practice of faith. What we have in our eye, is that mingled sentiment of fear and aversion, with which they listen, even to opinions that are evangelical, and substantially their own, when they come to them couched in a phraseology different from what their ears have been accustomed to. They must have something more than the bare and essential attributes of orthodoxy. Even orthodoxy is not welcome, unless she presents herself in that dress in which she is familiar to them; and if there be the slightest innovation in the form of that vehicle which brings her to their doors, she is refused admittance, or at the best treated as a very suspicious visitor. Now, in all this, we think we can perceive a want of those two very things, which they often insist upon, and with great justice, as the leading attributes of a a true and decided Christian;—there is a want of faith, and a want of spirituality. We do not see how any variation in the external sign should pain-

fully affect that mind, which has taken a firm hold of the thing signified. We do not see how the mechanical circumstances of phrase and expression should discompose that spirit, which maintains a direct intercourse with the Son of God, by confidence in Him as a real and living personage. We do not see how a reflecting Christian, with the realities of faith in immediate contemplation before him, can shrink in suspicion or disgust from these realities, when presented to him in language equally expressive and significant, but different from that which the usage of favourite authors has rendered familiar to him. It fills us with the painful suspicion, that there is little of the vitality of right sentiment in his mind, when he refuses it, though offered to him through the medium of language, as clear, as appropriate, and if he would only exercise his attention, as intelligible as that to which he has been habituated. We begin to fear, that all the charm of orthodoxy to him, is a voice falling upon his ear like a pleasant song; that the inner man has no share in it; that the Saviour, who, if present to the heart, can support it against the substantial terrors of death and of judgment, is surely not present, when this heart, instead of being filled with the spirit of power and of a sound mind, resigns itself to the most fearful and squeamish anxieties about words and phrases, and other unessentials, which form no real or necessary part of the kingdom of God.

This timidity operates upon writers, as well as upon readers; and it has had an undoubted effect in keeping back the style of theological authors.

This is one reason why the theological style is so stationary. There can be no doubt as to the fact, that, with very few exceptions, the phraseology of our divines, and in particular of those termed evangelical, is below the elegant and cultivated phraseology of writers upon other subjects. The effect of this is undeniable. Men of tasteful and cultivated literature, are repelled from theology at the very outset, by the unseemly garb in which she is presented to them. Now, if there be nothing in the subject itself which necessarily leads to any uncouth or slovenly exhibition of it, why should such an exhibition of it be persisted in? If there be room for the display of eloquence in urgent and pathetic exhortation, in masterly discussion, in elevating greatness of conception; does not theology embrace all these? and will not the language that is clearly and appropriately expressive of them, possess many of the constituents and varieties of good writing? If theology, then, can command such an advantage, on what principle should it be kept back from her? Why must she be debarred from the use of an instrument, by which she can bring a whole class of men to a hearing, and compel their respectful attention? Is not the principle of *all things to all men* abandoned, when the partialities of men of taste are not adverted to? Is it not right that the fishers of men should accommodate their bait to the prize that they are aiming at? Is it not right that every man should be addressed in his own language? It was for this very purpose, that, in the first age of the church, God interposed with a miracle, and that the first teachers of the gospel

were endowed with the gift of tongues. It is true, that the style of theologians is not absolutely unintelligible to the men I am alluding to. In reference to the tasteful and literary classes of society, the theological style can scarcely be called a different tongue. It may, however, be called a different dialect; and if that dialect were translated into their own, it would, at least, be more clearly understood, and more patiently attended to. Is not the principle upon which a miraculous endowment was granted to the first Christians, of speaking to every man in his own tongue the wonderful works of God, the very same with the principle upon which the lessons of theology should be translated into all languages? Is it not just following out this principle, to translate the lessons of theology into the various modifications of the same language? Would it not be preposterous, to bring in the dialect of Yorkshire upon the parish churches of Fife or of Caithness? Then it is equally so to address men, habituated to the language of general literature, in a style tainted with all the obsolete peculiarities of a former age, and disfigured by all the uncouthness of a professional dialect.

It will be seen therefore, that we are far, and very far from contending for a general abandonment of the present style. The principle of *all things to all men*, will provide for its continuance, so long as there is a public in existence, to relish, and be improved by it. We are convinced, that for many years to come, the great majority of theological books will, and ought to be written in

it. And as our Saviour said, "the poor ye have always with you;" so His gospel will ever retain this distinctive attribute, that, "to the poor, it is preached." The average style of theology will accommodate itself to the general demand; and we shall be as loud as any of our readers, in protesting against the injustice of starving the majority, for the sake of the fastidious or the cultivated few. It does not follow, because we wish one translation more to be made into the dialect of general literature; that all the previous translations of theology, into the dialects of plain sense, of homely reflection, of forcible and impressive declamation, (even though it should be vulgar, and untasteful, and fitted only to impress people in the lower circles of society,) should therefore be destroyed. We do not want to debar the majority of the species from the province of religious instruction. All that we contend for, is an act of justice to the minority; that their peculiar taste should come in for its share of attention; that books should be written for them also; that proselytes to the good cause should be attempted from every quarter of society; that no department of human life should be left untried; that if a single human soul can be reclaimed by the translation which we are now demanding, the translation ought to be made; and that the fearfulness which prevents an author from giving it, or disposes a reader to receive it with resentment or dislike, is a sentiment which bears unfavourably upon the interests of the Christian religion.

But where lies the precise efficacy of such a

translation? Will it accomplish a victory over the natural enmity of the mind to the things of the Spirit of God? Or, will the enticing words of man's wisdom be able to effect that, which we are taught to believe can only be accomplished by the demonstration of the Spirit and of power?

We believe, that repugnance to the peculiar doctrines of Christianity lies a great deal deeper than disgust at the common phraseology in which they are rendered; and we therefore do not think, that the translation of them into the tasteful and cultivated phraseology of literary men, will operate as a specific for carrying these men out of darkness into the marvellous light of the gospel. We must distinguish here, betwixt the agent and the instrument. The translation of the Bible into a new language is only an instrument. The Spirit of God may, and actually does, refuse His agency to this instrument in a variety of individual cases; but this is no reason for keeping the instrument back. It does not hinder us from counting every translation into a new language to be a service to the cause. It does not, of itself, carry a saving influence into the minds of all who read it; but it is an established instrument by which the Spirit worketh; and as, in point of fact, it is the mean of saving some, it is most desirable that such a translation should be made. Now, what is true of a new language, is true of a new dialect. We do not detract from the agency of the Spirit by a translation into either of them; and the merits of the translation proposed by us, stand precisely on the same ground with the merits of the Bible

Society, and can be vindicated on the same principles with the beneficent operations of that noble institution. Let theology, therefore, accomplish the translation of its reasonings and its exhortations into the dialect of taste. She may not reclaim to the truth all who make use of this dialect, but she does a great deal if, by means of this translation, she reclaims any of them; and we contend, that the worth of a single human soul demands the experiment to be made.

The case may be farther illustrated in this way: We do not say, that going to church is an infallible specific for conversion; but we say, that it adds to the chance of it; and if the rich people of the parish are kept back from church by the badness of the road, or the scantiness of the accommodation, then it were desirable that these should be amended, and that more souls should be brought within the reach of an established instrument for turning them to the truth. We do believe, that the alienation of these people from vital Christianity, lies a great deal deeper than their dislike at a miry road or a clay floor. It is not the removal of these that can remove the alienation,—but they lie in the way of an established instrument; they prevent the application of the word and of hearing. Bring them fairly within the reach of this application, and that word of God, which is quick and powerful, and sharper than a two-edged sword, *may* reach the disease, deep as it is, and may eradicate it.

The main obstacle to the reception of Christian truth, does not lie in the repugnance we feel to the phraseology in which she is conveyed to us. It is

seated far deeper, and lies in an attribute of our fallen nature, which is diffused universally among all the individuals of the species, the tasteful as well as the untasteful: It lies in the *enmity of the carnal mind against God;* and to subdue that enmity, a mightier element must be brought to bear upon the human soul than all the powers of eloquence or poetry. The mere removal of the present phraseology cannot do it; neither can repairing the road to church, or filling it with decorations, convert the soul of a single parishioner. Neither expedient would effect what is the exclusive office of the Spirit of God; but, by putting both expedients into practice, you secure a larger attendance upon the word,—you give it the benefit of a hearing,—and you bring into operation the instruments by which the Spirit worketh; Rom. x. 17. By pleading, then, for the translation of theology into a style as cultivated, and as much accommodated to men of general literature, as that which is employed on other subjects, we only extend the operation of the instruments. The agency of the Spirit of God, and the great steps of the process by which a human soul is called out of darkness into the marvellous light of the gospel, are left on precisely the same scriptural footing as before; and we must do the profound and eloquent author of the work before us the justice to say, that no Christian writer whom we have yet met with, appears to stand more decidedly on the ground of Christianity in its most peculiar and evangelical form.*

But it is high time to introduce him to the notice

* The work reviewed was Foster's Essays.

of our readers. We confine our attention to his fourth Essay, entitled, "On the *Conversion* of Men of Taste to Evangelical Religion." But the term "evangelical" requires explanation, and we give it in the author's own words.

"Christianity, taken in this view, contains a humiliating estimate of the moral condition of man, as a being radically corrupt: the doctrine of redemption from that condition by the merit and sufferings of Christ: the doctrine of a divine influence being necessary to transform the character of the mind, in order to prepare it for a higher station in the universe: and a grand moral peculiarity, by which it insists on humility, penitence, and a separation from the spirit and habits of the world. I do not see any necessity for a more formal and amplified description of that mode of understanding Christianity, which has assumed the distinctive epithet Evangelical, and which is not, to say the least, more discriminately designated among the scoffing part of the wits, critics, and theologians of the day, by the terms Fanatical, Calvinistical, and Methodistical."

A discussion may be so far condensed as to admit of no farther condensation; and it is this which constitutes the difficulty of reviewing the Essay before us. It is too rich in profound, and judicious, and original reflection, for us to attempt a complete outline of it. Under this impression, we pass over a great number of Mr Foster's remarks, as to the vulgarity or barbarism of the prevailing theological style, and the causes which may be assigned for it. One of these causes is obvious to all. While other subjects in science and literature are exclusively taken up by the accomplished, and dignified by all their powers of conception and phraseology, it forms the distinction of Christianity, that it is most expressly sent to the class which

philosophers have despised. The effect is undeniable, whether you conceive the writers to belong to that class, or to write for it. There will, in either case, be an accommodation to their taste; and the prevailing style of theological books will sink down to a humble and illiterate standard. There is another cause scarcely noticed by the author, which has the effect of perpetuating this style, even in spite of the accessions which evangelical religion may receive from the polished classes of society. When a man of high literary accomplishment is called out of darkness, he becomes the subject of an influence too strong to be counteracted by the antipathies of taste; and, in the mighty energy which gives birth to his conversion, all the lesser disgusts of his mind are overborne. It is the truth, and it alone, which rivets him; and the forms of the existing style in which it is conveyed to him, so far from repelling, may only be endeared to him, by being associated in his mind with what he esteems so valuable. We have reason to believe, that many capable of rendering the truth into a richer and a finer dialect, abstain from the enterprise, because they find the truth itself to be enough for them, and count themselves occupied with better things, than the care of embellishing the vehicle in which it is carried. Many are thus lost to that cause, which our author, for the sake of those who stand without, is so wisely contending for. Even though they do not give their positive suffrages to the existing style, they may acquiesce in it; and, in spite of the proselytes which we hope vital Christianity is gaining every year

from the ranks of philosophy and elegant literature, the phraseology into which she is rendered may not be the better of them.

We observe, with sincere pleasure, that the author gives his most unqualified reprobation, to those who turn in dislike from the truth, from the mere circumstances of meanness and contempt with which she is associated. These circumstances would not make any impression on a mind already devoted to the religion of Jesus Christ.

"No passion that has become predominant, is ever cooled by anything which can be associated with its object, while that object continues unaltered. The passion is willing even to verify its power, and the merit of that which interests it, by sometimes letting the unpleasing associations surround and touch the object for an instant, and then chasing them away, and it welcomes with augmented attachment that object, coming forth from them unstained; as happy spirits, at the last day, will receive with joy their bodies recovered from the dust, in a state of purity that will leave every thing belonging to the dust behind. A zealous Christian exults to feel, in contempt of how many counteracting circumstances, he can still love his religion; and that this counteraction, by exciting his understanding to make a more defined estimate of its excellence, has but made him love it the more. It has now preoccupied even those avenues of taste and imagination, by which alone the ungracious effect of associations could have been admitted. The thing itself is close to his mind, and therefore the causes which would have misrepresented it, by coming between, have lost their power. As he hears the sentiments of sincere Christianity from the weak and illiterate, he says to himself, All this is indeed little, but I am happy to feel that the subject itself is great, and that this humble display of it cannot make it appear to me different from what I absolutely know it to be, any more than a clouded

atmosphere can diminish my impression of the grandeur of the heavens, after I have so often beheld the pure azure and the host of stars. I am glad that it has, in this man, all the consolatory, and all the purifying efficacy, which I wish that my more elevated views of it may not fail to have in me. This is the chief end for which a divine communication can have been granted to the world. If this religion had been of a nature to seek to acquire lustre to itself from the mental dignity of its disciples, rather than to make them pure and happy amidst their littleness, it would have been sent to none of us; at least not to me: for though I would be grateful for an order of ideas somewhat superior to those of my uncultivated fellow Christians, I am conscious that the noblest forms of thought in which I apprehend, or could represent the subject, do but contract its amplitude, do but depress its sublimity. Those superior spirits, who are said to rejoice over the first proof of the efficacy of divine truth, have rejoiced over its introduction, even in so humble a form, into the mind of this man, and probably see, in fact, but little difference in point of speculative greatness, between his manner of viewing and illustrating it and mine. If Jesus Christ could be on earth, as before, he would receive this disciple, and benignantly approve, for its operation on the heart, that faith in his doctrines which men of taste might be tempted to despise for its want of intellectual refinement. And since all his true disciples are destined to attain greatness at length, the time is coming when each pious, though now contracted mind, will do justice to this high subject. Meanwhile, such as this subject will appear to the intelligence of immortals, and such as it will be expressed in their eloquence, such it really is now; and I should deplore the perversity of my mind, if I felt more disposed to like the character of the religion from that style of its exhibition in which it appears humiliated, than from that in which I am assured it will be sublime. If, while we are all advancing to meet the revelations of eternity, I have a more vivid and comprehensive idea, than these less privileged

Christians, of the glory of our religion, as displayed in the New Testament, and if I can much more delightfully participate the sentiments which devout genius has uttered in the contemplation of it, I am therefore called upon to excel them as much in devotedness to this religion, as I have a more luminous view of its excellence. Let the spirit of the evangelical system once gain the ascendency, and it may thus defy the impressions tending to associate disagreeable ideas with its principles." Page 260.

"I am aware, that no species of irreligion can be much more detestable, than to sacrifice to the idol of taste any thing which essentially belongs to Christianity. If any part of evangelical religion, separately from all injurious associations, were of a nature to displease a finished taste, the duty would evidently be, to repress its claims and murmurs. We should dread the presumption which would require of the Deity, that his spiritual economy should be both in fact, and in a manner obvious to our view, subjected or correspondent in all parts to those laws of order and beauty, which we have learnt, partly from the relations of the material world, and partly from the arbitrary institutions and habits of society. But, at the same time, it is a most unwise policy for religion, that the sacrifice of taste, which ought, if required, to be submissively made to any part of either its essence or its form, as really displayed from heaven, should be exacted to any thing unnecessarily and ungracefully superinduced by men." Page 306.

We cannot propose to follow our author, through all his observations upon the requisite changes that must be made in the theological style before it can be accommodated to men of taste and general literature. We fulfil our object, if we awaken the curiosity of our readers; nor shall we regret leaving them with an unquenched appetite, if it shall have the effect of carrying them direct to this mas-

terly composition. We feel it our duty, however, to advert to one circumstance, which, if not attended to, may lead to the sacrifice of substantial sentiments. He allows, that theology, like every other science, must have its technicals; but, while he is for sparing these, he thinks that much may be done by substituting one set of words for another. Thus, for walk and conversation, substitute conduct, actions, and deportment; for flesh substitute sometimes body and sometimes natural inclination; and, in addition to these instances, we present our readers with the following extract:

"Though there are few words in strict truth synonymous, yet there are very many which are so in *effect*, even by the allowance and sanction of the most rigid laws to which the best writers have conformed their composition. Perhaps this is a defect in human thinking: Perhaps every conception ought to be so exquisitely discriminative and precise, that no two words, which have the most refined shade of difference in their meaning, should be equally and indifferently eligible to express that conception: But what writer or speaker will ever exemplify, or even aspire to such perfection? If a divine felt that he had this extreme discrimination of thought, and that he meant something clearly different by the words—carnal, godly, edifying, and so of many others, from what he would express by the words sensual, pious, instructive, he would certainly do right to adhere to the more peculiar words; but if he does not, he may perhaps improve the vehicle without hurting the material of his religious communications, by adopting the general and classical mode of expression." P. 298.

Now, we assert, that even in some of these very changes, we can see a reason why, at the *outset* of the proposed reformation, the material of the religious communication may be hurt by adopting the general and classical mode of expression. The

meaning of any word is collected from the general sense in which it is understood by the authors who make use of it. Now, we apprehend that the word *godly*, as it occurs in the works of evangelical authors, means a great deal more than the word *pious*, as it occurs in the lucubrations of our tasteful and academical moralists. It is true, that if you were to bring each party to their definitions, there may be no perceivable difference in the account which each gave of the signification of the two words. But it is not the formally announced meaning that we are concerned with. It is what the author himself calls the *meaning in effect;* and we contend, that this meaning is only to be sought from the general tone and sentiment of those who make use of the word in question. We assert, then, that, in point of fact, the word *godly*, in the mind of an evangelical author, denotes a sentiment, far more deeply seated in its principle, and far wider in its operation, than the word *pious* in the great bulk of classical and literary authors; that the one carries along with it the idea of a far more entire devotedness to God than the other; that the one brings you up to the high requisition of the New Testament, which calls upon you to do all things to God's glory; while the other is satisfied with less thorough and less painful renunciations, and may consist with many acts of accommodation to the world, which a Christian, in the full extent and significancy of the term, would shrink from. We therefore assert, that the effective meaning of the one word is different from the effective meaning of the other; that the translation would not be

a fair one; that it would give us a meaning which came short of the original in energy and extent; and that, though you improve the vehicle of the religious communication, by patching upon it the livery of a classical author, you hazard the material of the communication itself, by bringing it down to the standard of his slender and inefficient conceptions.

We are quite aware, that with some this may not appear an apposite example. But it is for this very reason that we select it; because the cause why it does not appear apposite to them, is a strong confirmation of the truth which we are aiming to illustrate. Let it be recollected, that it is only at the outset of the proposed change, that we conceive danger to exist; and accordingly, however inapposite the above example may appear to some, we think that it will appear apposite enough to those whose reading has been confined to the Bible, and the older theologians. We are almost quite sure, that to their minds piety is a more meagre and unsubstantial word than godliness, and that in the substitution therefore of the one for the other, the sentiment appears enfeebled, and duty seems to sink downward from the high standard of its old requisitions. Before there is felt to be a perfect equivalency betwixt the two terms, the word piety must be used for some time by authors whose sentiments are as evangelical, and as deeply infused with the vitality of Christian sentiment, as the excellent compositions of the puritanical age. Now we know, that for some time, there have been such authors, and accordingly there are already some

readers who feel the equivalency, and may therefore conceive the above example to be ill selected. We have no doubt, that in the progress of time, the great majority of readers will come to feel the perfect equivalency of the two terms; that when such writers as Foster, and Hall, and Gregory, and Hannah More multiply amongst us, the word piety will be raised above that humble pitch of sentiment to which it has been sunk by our slender divines, and unchristian moralists; that as it gets into better hands, all the associations of feebleness and inadequacy, which it derived from the tone of its old patrons, will be chased away from it; and after a temporary inconvenience, the religious communication will not only come out in an improved vehicle, but the material will pass to us in all its force, and in all its entireness.

While we are upon the influence of new words, it may not be foreign to our subject, but rather give additional illustration to it, if we apply the above remark to an amended translation of Dr Campbell's. It is true, that *μετανοια* and *μεταμελομαι*, are words of different signification, and should be rendered by different words in the English translation. We fear, however, that the *meaning in effect* of Dr Campbell's "reformation" is not equivalent to the *μετανοια* of the New Testament. It is true, that if for the meaning of the word reformation, you were to connect it with its derivatives, it may be made to express that full change, which we so often read of in the New Testament; and to be formed again, conveys as strong an idea of regeneration, as to be "born

again," and to be "transformed by the renewing of the mind." But no man knows better than Dr Campbell did, that in the choice of words we must be regulated by the actual, and not by the etymological sense. Now were the actual sense of the word reformation to be taken from the average use of those who employ it, it would convey, I am afraid, an idea far short of "repentance unto salvation." We conceive that the term is currently employed to denote a change of external habit, without any reference to the operation of the inner principle which gave rise to it; and that the man who prunes his conduct of its notorious and visible deficiencies from propriety, is termed a reformed man. To make use of a phrase which we fear may be provincial, and therefore not understood by all our readers, the reformed man is equivalent to the man who has *turned over a new leaf;* and as this may be done, and has been done without the operation of a true Christian principle, the term reformation does not in effect come up to that total change of soul, and spirit, and body, which is implied in the μετανοια of the evangelists. In a word, reformation, so far from being μετανοια, is only a fruit worthy of it. It is a stream flowing out of that well of water, which springeth up into everlasting life. Other streams may bear a deceitful semblance to it, and may wear its name; and we regret that a word should have been here employed which, in its effective meaning, stops short at the outward conduct, and carries us not up to that "renewal in the spirit of our minds," by which we "die unto sin, and live unto righteousness."

But to return to the author before us. If two churches lay at an equal distance from our dwelling house, the one furnished with a good road, and the other with a bad one, the inducement to attend, in as far as this circumstance had weight, would lie on the side of the former. But if in point of fact, a lax and feeble Christianity was taught in the former, while in the latter, Christianity was taught in a pure and evangelical form; the repair of the last road would, on that very account, become an object more dear than ever to benevolence and true piety. In the same manner, if general literature be rendered attractive by the embellishments of taste, and of good expression, while the evangelical doctrines of the gospel are set forward in that slovenly and vulgar style, which is calculated to repel attention at the very outset, it becomes of importance to inquire, what is the kind of lessons which general literature affords, and in how far they are congenial with the lessons of our Saviour. If we find that there is a total want of congeniality, the reformation proposed by the enlightened author before us, becomes on that very account, an object of higher necessity and importance. Now we think, that Mr Foster has completely established this want of congeniality, and that in contrasting the spirit both of ancient and modern literature, with the spirit of the New Testament, he has proved the influence of the one to be in direct hostility with the influence of the other. On this very account, it becomes our bounden duty to give the one every attraction which the other is in possession of, provided that the material of the com-

munication shall not be hurt or impaired by it. Let us, if possible, equalise the inducements, and give that which is salutary an air as inviting, as that which we think our author proves incontestibly to be most poisonous and destructive. Hear him upon the tendency of Homer's poetry, the most powerful in the world for seducing a young and ardent imagination, and for imparting an unchristian tone of sentiment to its devoted admirers.

"I therefore ask again, how it would be possible for a man, whose mind was first completely assimilated to the spirit of Jesus Christ, to read such a work without a most vivid antipathy to what he perceived to be the moral spirit of the poet? And if it were not too strange a supposition, that the most characteristic parts of the Iliad had been read in the presence and hearing of our Lord, and by a person animated by a fervent sympathy with the work, do you not instantly imagine him expressing the most emphatical indignation? Would not the reader have been made to know, that in the spirit of that book, he could never become a disciple and a friend of the Messiah? But then, if he believed this declaration, and were serious enough to care about being the disciple and friend of the Messiah, would he not have deemed himself extremely unfortunate to have been seduced, through the pleasures of taste and imagination, into habits of feeling, which rendered it impossible, till they could be destroyed, for him to receive the only true religion, and the only Redeemer of the world? To show *how* impossible, I wish I may be pardoned for making another strange, and, indeed, a most monstrous supposition, namely, that Achilles, Diomede, Ajax, and Ulysses had been real persons, living in the time of our Lord, and had become his disciples, and yet, (excepting the mere exchange of the notions of mythology for Christian opinions,) had retained entire the state of mind with which their poet has exhibited them. It is instantly perceived that Satan,

Beelzebub, and Moloch might as consistently have been retained in heaven. But here the question comes to a point; if these great examples of glorious character, pretending to coalesce with the transcendent sovereign of virtue, would have been probably the most enormous incongruity existing, or that ever had existed, in the whole universe, what harmony can there be between a man who has acquired a considerable degree of congeniality with the spirit of these heroes, and that paramount teacher, and pattern of excellence? And who will assure me, that the enthusiast for heroic poetry does not acquire a degree of this congeniality? But unless I can be so assured, I persist in asserting the noxiousness of such poetry.

"Yet the work of Homer is notwithstanding the book which Christian poets have translated, which Christian divines have edited and commented on with pride, at which Christian ladies have been delighted to see their sons kindle into rapture, and which forms an essential part of the course of a liberal education, over all those countries on which the gospel shines. And who can tell how much that passion for war, which from the universality of its prevalence, might seem inseparable from the nature of man, may, in the civilized world, have been reinforced by the enthusiastic admiration, with which young men have read Homer and similar poets, whose genius has transformed what is, and ought always to appear purely horrid, into an aspect of grandeur." P. 346.

We cannot follow him through the masterly exposition of the modern writers, nor can we offer more than a passing tribute to those fine discriminating powers which Mr Foster has exhibited in his observations on the Christianity of Samuel Johnson. We concur with him in his general condemnation of the British Classics; for both in their speculations upon the basis of duty, upon the prospects of man, upon the place which he

occupies, and upon the relation which he stands in to his God, and in the consolations which they address to suffering and dying humanity, we recognise the features of a school, at entire antipodes with the school of Christ. But we cannot do better on this part of the subject, than offer extracts from the author himself.

"One thing extremely obvious to remark is, that the *good man*, the man of virtue, who is necessarily presented to view ten thousand times in the volumes of these writers, *is not a Christian*. His character could have been formed, though the Christian revelation had never been opened on the earth; or though all the copies of the New Testament had perished ages since; and it might have appeared admirable, but not peculiar. There are no foreign unaccountable marks upon it, that could in such a preclusion of the Christian truth, have excited wonder; what could be the relations, or the object of such a strange, but systematical singularity, and in what school or company it had acquired its principles and its feelings? Let it only be said, that this man of virtue had conversed whole years with the instructors of Plato and Cicero, and all would be explained. Nothing would lead to ask, 'But with whom then has he conversed since, to lose so completely the appropriate character of his schools, under the broad impression of some other mightier influence?'

"The good man of our polite literature, never talks with affectionate devotion of Christ, as the great High Priest of his profession, as the exalted Friend, whose injunctions are the laws of his virtues, whose work and sacrifice are the basis of his hope, whose doctrines guide and awe his reasonings, and whose example is the pattern which he is earnestly aspiring to resemble. The last intellectual and moral designation in the world, by which it would occur to you to describe him, would be those by which the apostles so much exulted to be recognised, a disciple, and a servant of Jesus Christ; nor would he, (I am supposing this character to become

a real person,) be at all gratified by being so described. You do not hear him avowing that he deems the habitual remembrance of Christ essential to the nature of that excellence which he is cultivating. He rather seems, with the utmost coolness of choice, adopting virtue as according with the dignity of a rational agent, than to be in the least degree impelled to it by any relations with the Saviour of the world.

" On the supposition of a person realizing this character, having fallen into the company of St Paul, you can easily imagine the total want of congeniality. Though both avowedly devoted to truth, to virtue, and perhaps to religion, the difference in the cast of their sentiments would have been as great, as that between the physical constitution and habitudes of a native of the country at the equator, and those of one from the arctic regions. Would not the apostle's feeling of the continual intervention of ideas concerning one object, in all subjects, places, and times, have appeared to this man of virtue and wisdom, inconceivably mystical? In what manner would he have listened to the emphatical expressions respecting the love of Christ constraining us; living not to ourselves, but to him that died for us and rose again; counting all things but loss for the knowledge of Christ; being ardent to win Christ, and be found in him; and trusting that Christ should be magnified in our body, whether by life or by death? Perhaps St Paul's energy, and the appearance of its being accompanied by the firmest intellect, might have awed him into silence. But amidst that silence, he must, in order to defend his self-complacency, have decided, that the apostle's mind had fallen, notwithstanding its strength, under the dominion of an irrational association; for he would have been conscious, that no such ideas had ever kindled his affections, and that no such affections had ever animated his actions; and yet *he* was indubitably a good man, and could, in another style, be as eloquent for goodness as St Paul himself. He would therefore have concluded, either that it was not necessary to be a Christian, or that this

order of feelings was not necessary to that character. But if the apostle's sagacity had detected the cause of this reserve, and the nature of his associate's reflections, he would most certainly have declared to him with great solemnity, that both these things were necessary, or that he had been deceived by inspiration, and he would have parted from this self-complacent man with admonition and compassion. Now, would St Paul have been wrong? But if he would have been right, what becomes of those authors, whose works, whether from neglect or design, tend to satisfy their readers of the perfection of a form of character, which he would have pronounced fatally defective?

"Again, moral writings are instructions on the subject of happiness. Now, the doctrine of this subject is declared in the evangelical testimony: it had been strange, indeed, if it had not, when the happiness of man was the precise object of the communication. And what, according to this communication, are the essential requisites to that condition of mind, without which no man ought to be called happy; without which ignorance or insensibility alone can be content, and folly alone can be cheerful? A simple reader of the Christian Scriptures will reply, that they are a change of heart, called conversion,—the assurance of the pardon of sin through Jesus Christ,—a habit of devotion, approaching so near to intercourse with the Supreme Object of devotion, that revelation has called it communion with God,—a process of improvement called sanctification,—a confidence in the divine Providence, that all things shall work together for good,—and a conscious preparation for another life, including a firm hope of eternal felicity. And what else can he reply? What else can you reply? Did the lamp of heaven ever shine more clearly since Omnipotence lighted it, than these ideas display themselves through the New Testament? Is this, then, absolutely the true, and the only true account of happiness? It is not that which our accomplished writers in general have chosen to sanction. Your recollection will tell you, that they

have most certainly presumed to avow, or to insinuate, a doctrine of happiness, which implies much of the Christian doctrine to be a needless intruder on our speculations, or an imposition on our belief; and I am astonished, that this serious fact should so little have alarmed the Christian students of elegant literature. The wide difference between the dictates of the two authorities is too evident to be overlooked; for the writers in question have very rarely, amidst an immense assemblage of sentiments concerning happiness, made any reference to what the New Testament so obviously declares to be its constituent and vital principles. How many times you might read the sun or the moon to repose, before you would find an assertion or a recognition, for instance, of a change of the mind being requisite to happiness, in any terms commensurate with the significance which this article seems to bear, in all the various forms in which it is expressed and repeated in the New Testament. Some of these writers appear hardly to have admitted, or to have recollected even the proposition, that happiness must essentially consist in something so fixed in the mind itself, as to be substantially independent of external circumstances; for their most animated representations of it, are merely descriptions of fortunate combinations of these circumstances, and of the feelings immediately caused by them, which will expire the moment that these combinations are broken up. The greater number have, however, fully admitted the proposition, and have given their illustration of the doctrine of happiness accordingly. And what appears in these illustrations as the highest form of happiness? It is probably that of a man feeling an elevated complacency in his own excellence, a proud consciousness of rectitude; possessing extended views, cleared from the mists of ignorance, prejudice, and superstition; unfolding the generosity of his nature in the exercise of beneficence, without feeling, however, any grateful incitement from remembrance of the transcendent generosity of the Son of man; maintaining, in respect of the events and bustle of the surrounding

scene, a dignified indifference, which can let the world go its own way, and can enjoy its tranquillity the while; and living in a cool resignation to fate, without any strong expressions of a specific hope, or even solicitude, with regard to the termination of life, and to all futurity. Now, whatever degree of resemblance some of these distinctions may bear to the Christian theory of happiness, it is evident, that, on the whole, the two modes are so different, that the same man cannot realize them both. The result is obvious; the natural effect of incompetent and fallacious schemes, prepossessing the mind by every grace of genius, will be an aversion to the Christian views of happiness, which will appear at the least very strange, and probably very irrational." Pp. 382—388.

There is one point in which we are happy not to concur with the estimable author of the performance before us. He speaks as if the author, whose unchristian tendencies he has so successfully exposed, had such decided possession of the public taste, that it is impossible to dislodge them.

"Under what restrictions," says he in his concluding paragraph, "ought the study of polite literature to be conducted? I cannot but have foreseen, that this question must return at the end of these observations, and I can only answer, as I have answered before, Polite literature will necessarily continue to be the grand school of intellectual and moral cultivation. The evils, therefore, which it may contain, will as certainly affect, in some degree, the minds of the successive students, as the hurtful influence of the climate, or of the seasons, will affect their bodies. To be thus affected, is a part of the destiny under which they are born in a civilized country. It is indispensable to acquire the advantage; it is inevitable to incur the evil. The means of counteraction will amount, it is to be feared, to no more than palliatives. Nor can these be proposed in any specific method. All that I can do, is to

urge on the reader of taste, the very serious duty of continually calling to his mind—and if he is a parent or preceptor, of cogently representing to his pupils—the real character of the religion of the New Testament, and the reasons which command an inviolable adherence to it."

In another place he says, "he really does not see what a serious observer of the character of mankind can offer." When a man contemplates a mischief in all its inveteracy and extent, he is not to sink into helpless despondency, because he finds he cannot sweep it away by the power of his own individual arm. What no single individual can effect, may be done by the operation of time, and the strength of numbers. We know of no single writer who has contributed more to the good cause than Mr Foster himself. He has alarmed many a Christian for the safety of his principles. He has thrown a new element into our estimation of the classics. The element is a disquieting one, and it will unsettle that complacency with which we were wont to read and admire them. He has himself given some very fine and powerful specimens of the reformed dialect that he contends for; and, in the Essays before us, we meet with passages which can bear comparison with the happiest paragraphs of Johnson. He cordially allows, that in the subject itself there is a grandeur, which it were vain to look for in any of the ordinary themes of eloquence or poetry. Let writers arise, then, to do it justice. Let them be all things to all men, that they may gain some; and if a single proselyte can be thereby drawn from the ranks of literature, let all the embellishments of genius and fancy be

thrown around the subject. One man has already done much. Others are rising around; and, with the advantage of a higher subject, they will in time rival the unchristian moralists of the day, and overmatch them. We look upon taste as too frail and fluctuating an element in the human character, to found any despair upon. It is not in this quarter where the stubbornness of the resistance lies. It is in the natural enmity of the human heart to divine things; and we rejoice to think, that this is a principle which is destined to receive its death-blow from a higher hand. The experience of a few years may well convince us, that there is nothing irreversible in human affairs; and that even minds and opinions are subject to as great and sudden revolutions as the fortunes or politics of the species. Let us not be appalled, then, by the existence of error, however deeply rooted, or widely spread among mankind. Let us not acquiesce in it as some hopeless calamity, which no resistance can overpower, and which can only be qualified by half measures and paltry mitigations. Let us lift an intrepid voice for the entire removal of all that offendeth.

ON THE

EFFICACY OF MISSIONS,

AS CONDUCTED BY

THE MORAVIANS;

BEING THE

SUBSTANCE OF AN ARGUMENT

CONTRIBUTED TO

"THE ECLECTIC REVIEW"

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The natural enmity of the human heart to the things of God, is a principle, which, though it find no place in the systems of our intellectual philosophers, has as wide an operation as any which they have put down in their list of categories. How is it then that Moravians, who, of all classes of Christians, have evinced the most earnest and persevering devotedness to these things, have of late become, with men of taste, the objects of tender admiration? That they should be loved and admired by the decided Christian, is not to be wondered at: but that they should be idols of a fashionable admiration; that they should be sought after and visited by secular men; that travellers of all kinds should give way to the ecstasy of sentiment, as they pass through their villages, and take a survey of their establishments and their doings; that the very sound of Moravian music, and the very sight of a Moravian burial-place, should so fill the hearts of these men with images of delight and peacefulness, as to inspire them with something like the kindlings of piety;—all this is surely something new and strange, and might dispose the unthinking to suspect the truth of these unquestionable positions, that "the

carnal mind is enmity against God," and that "the natural man receiveth not the things of the spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

But we do not imagine it difficult to give the explanation. It is surely conceivable that the actuating principle of a Moravian enterprise, may carry no sympathy whatever along with it, while many things may be done in the prosecution of this enterprise, most congenial to the taste, and the wishes, and the natural feelings of worldly men. They may not be able to enter into the ardent anxiety of the Moravians for the *salvation of human souls;* and when the principle is stripped of every accompaniment, and laid in naked and solitary exhibition before them, they may laugh at its folly, or be disgusted by its fanaticism. This, however, is the very principle on which are founded all their missionary undertakings; and it is not till after a lengthened course of operations, that it gathers those accompaniments around it, which have drawn upon the united brethren the homage of men who shrink in repugnance and disgust from the principle itself. With the heart's desire that men should be saved, they cannot sympathize; but when these men, the objects of his earnest solicitude, live at a distance, the missionary, to carry his desire into effect, must get near them, and traversing a lengthened line on the surface of the globe, he will supply his additions or his corrections to the science of geography. When they speak in an unknown tongue, the missionary must be under-

stood by them; and giving his patient labour to the acquirement of a new language, he furnishes another document to the student of philology. When they are signalized by habits or observances of their own, the missionary records them for the information and benefit of his successors; and our knowledge of human nature, with all its various and wonderful peculiarities, is extended. When they live in a country, the scenery and productions of which have been yet unrecorded by the pen of travellers, the missionary, not unmindful of the sanction given by our Saviour himself to an admiration of the appearances of nature, will describe them, and give a wider range to the science of natural history. If they are in the infancy of civilisation, the mighty power of Christian truth will soften and reclaim them. And surely, it is not difficult to conceive, how these and similar achievements may draw forth an acknowledgement from many, who attach no value to the principles of the Gospel, and take no interest in its progress; how the philosopher will give his testimony to the merits of these men who have made greater progress in the work of humanizing savages, than could have been done by the ordinary methods in the course of centuries; and how the interesting spectacle of Esquimaux villages and Indian schools, may, without the aid of any Gospel principle whatever, bring out strains of tenderest admiration from tuneful poets and weeping sentimentalists.

All this is very conceivable, and it is what Moravians, at this moment, actually experience. They have been much longer in the field of mis-

sionary enterprise, than the most active and conspicuous of their fellow labourers belonging to other societies. They have had time for the production of more gratifying results; and the finished spectacle of their orderly and peaceful establishments, strikes at once upon the eye of many an admirer, who knows not how to relish or to appreciate the principle which gives life and perpetuity to the whole exhibition.

These observations may serve to account for the mistaken principle upon which many admirers of the United Brethren give them the preference over all other missionaries. We are ready to concur in the preference, but not in the principle upon which they found it. They conceive that the Moravians make no attempt towards christianizing the heathen, till they have gone through the long preparatory work of training them up in the arts of life, and in the various moralities and decencies of social intercourse. This is a very natural supposition; but nothing can be more untrue. It is doing just what every superficial man is apt to do in other departments of observation—mistaking the effect for the cause. They go to a missionary establishment of United Brethren among the heathen. They pay a visit to one of their villages, whether in Greenland, in S. Africa, or on the coast of Labrador. It is evident that the cleanly houses, cultivated gardens, and neat specimens of manufacture, will strike the eye much sooner—than the unseen principle of this wonderful revolution in the habits of savages will unfold itself to the discernment of the mind. And thus it is, that

in their description of all this, they reverse the actual process. They tell us that these most rational of all missionaries, begin their attempts on the heathen by the work of civilizing them; that they teach them to weave, to till, and to store up winter provisions, and to observe justice in their dealings with one another; and then, and not till then, do they, somehow or other, implant upon this preliminary dressing, the mysteries and peculiarities of the Christian Faith. Thus it is that these men of mere spectacle begin to philosophize on the subject, and set up the case of the Moravians as a reproach and an example to all other missionaries.

Now we venture to say that the Moravians at the *outset* of their conference with savages, keep at as great a distance from any instruction about the arts of weaving, and sewing, and tilling land, as the Apostle Paul did, when he went about among Greeks and barbarians, charged with the message of salvation to all who would listen and believe. He preached nothing but "Jesus Christ and him crucified," and neither do they; and the faith which attends the word of their testimony, how foolish and fanatical soever it may appear in the eyes of worldly men, proves it to be the power of God and the wisdom of God unto salvation. It is another evidence of the foolishness of God being wiser than men, and the weakness of God being stronger than men. However wonderful it may be, yet such is the fact, that a savage, when spoken to on the subject of his soul, of sin, and of the Saviour, has his attention more easily compelled, and his resistance more effectually subdued, than when he is

addresed upon any other subject whether of moral or economical instruction. And this is precisely the way in which Moravians have gone to work. They preached the peculiar tenets of the New Testament at the very outset. They gained converts through that Faith which cometh by hearing. These converts multiplied, and, in many instances, they have settled around them. It is true that they have had unexampled success in the business of civilizing their disciples; but it has arisen from their having stood longer on the vantage ground of the previous knowledge of Christianity with which they had furnished them, than any other missionaries; and the peace, and order, and industry, which are represented by rash and superficial observers, as the antecedents of the business, are, in fact, so many consequents flowing out of the mighty influence which attends the word of their testimony.

It is well that the Moravians have risen into popular admiration. This will surely give weight to their own testimony about their own matters. And when one of their members publishes an account of the manner in which the United Brethren preach the Gospel, and carry on their missions among the heathen, information from such a quarter will surely be looked upon as of higher authority than the rapid description of a traveller. Now such a treatise has been published by Spangenberg; and it does not appear that any preparatory civilisation is now attempted by their missionaries, who have been engaged in the business for many years, and have been eminent above all others, both for their experience and their success. We shall subjoin a

few extracts as being completely decisive upon this point.

"The method of the brethren to bring the heathen to Christ was, in the beginning of their attempts, particularly in Greenland, nearly as follows:—

"They proved to the heathen that there is a God, and spoke to them of His attributes and perfections. In the next place, they spoke upon the creation;—how God had made man after His own image, which, however, was soon lost by the fall. They then made the heathen acquainted with the laws which God gave by His servant Moses. Hence they proved to them that they were sinners, and had deserved temporal and eternal punishment. And from this they drew the consequence, that there must be one who reconciled them to God, &c.

"This method of teaching they continued for a long time, but without any success, for the heathen became tired of such discourses. If it be asked, how happened it that the brethren fell upon the said method, I must confess that I am apprehensive I was myself the cause of it. The first brethren who were destined for Greenland, went to Copenhagen by way of Halle, where I at that time lived. They tarried a few days with me, and conversed with me relative to their intentions. Upon this, I gave them a book to read, (for I knew no better at that time,) in which a certain divine treated, among the rest, of the method to convince and to bring the heathen to Christ. The good man had probably never seen an heathen in all his life, much less converted any; but yet he imagined he could give directions how to set about it. The brethren followed them, but without success.

"Meanwhile, it pleased the Lord our Saviour to give the congregation at Herrnhut more insight into the word of atonement through the offering of Jesus. Nor were the brethren wanting in declaring to those in Greenland, that they must preach Jesus Christ, if they meant to produce any blessing among the heathen. Upon this, the brethren began to translate some parts

of the gospel, especially what relates to the sufferings and death of Jesus, and read that to the heathen. This gave an opportunity to speak with them farther on that head. Then God opened their hearts that they attended to the word, and it proved to them also the power of God. They became desirous of hearing more about it, and the fire which had been kindled in them by the Holy Ghost, spread farther and farther. And thus many were converted to God: since which time the brethren were frequently asked by the heathen, why they did not preach sooner to them of Jesus; that they had been quite tired of hearing the discourses about God, and the two first parents, &c.

"Above thirty years ago, when I lived in North America, I sometimes got the brethren that were used occasionally in the service of our Lord to come together, in order that I might converse with them about their labours. Johannes, an Indian of the Mahikander nation, who had formerly been a very wicked man, but was now thoroughly converted, and was our fellow-labourer in the congregation gathered from among the heathens at that time dwelling in Chekomekah, happened to be just then on a visit with us, and also came to our little meeting. He was a man that had excellent gifts, was a bold confessor of what he knew to be true, and understood the German language so as to express himself with sufficient clearness. As we were speaking with one another about the heathen, he said, among other things,—'Brethren, I have been an heathen, and am grown old among them; I know, therefore, very well how it is with the heathen. A preacher came once to us, desiring to instruct us, and began by proving to us that there was a God. On which we said to him, "Well, and dost thou think we are ignorant of that? now go again whence thou camest." Another preacher came another time, and would instruct us, saying, Ye must not steal, not drink too much, not lie, &c.—We answered him, "Fool, that thou art! dost thou think that we do not know that? go and learn it first thyself, and teach the people thou belongest to not

to do these things. For who are greater drunkards, or thieves, or liars, than thine own people?" Thus we sent him away also. Some time after this Christian Henry, one of the brethren, came to me into my hut, and sat down by me. The contents of his discourse to me were nearly these:—I come to thee in the name of the Lord of heaven and earth. He acquaints thee that he would gladly save thee, and rescue thee from the miserable state in which thou liest. To this end he became a man, hath given his life for mankind, and shed his blood for them, &c. Upon this he lay down upon a board in my hut and fell a-sleep, being fatigued with his journey. I thought within myself,—what manner of man is this? there he lies and sleeps so sweetly; I might kill him immediately, and throw him out into the forest, who would care for it? but he is unconcerned. However, I could not get rid of his words: they continually recurred to me; and though I went to sleep, yet I dreamed of the blood which Christ had shed for us. I thought—this is very strange, and went to interpret to the other Indians the words which Christian Henry spake farther to us. Thus, through the grace of God, the awakening among us took place. I tell you, therefore, brethren, preach to the heathen Christ and his blood, and his death, if ye would wish to produce a blessing among them.' Such was the exhortation of Johannes, the Mahikander, to us.

"But the brethren were already, before that time, convinced that Jesus Christ must be the marrow and substance of the preaching of the Gospel among the heathen, even as He is in general called, with justice, the marrow and substance of the whole Bible. The ground of this position is contained in Sect. 9, and following, where we treated of the Apostles' labours among the Gentiles. Nor shall we do amiss if we follow the method of the Apostles, who, in their office, were under the peculiar leadings of the Holy Spirit, as far as it is applicable to us. Hence what Paul writes to the Corinthians—'I determined not to know any thing among you save Jesus Christ, and him crucified,'

—is a firmly established rule for us in preaching to the heathen." (Spangenberg's Account of the Manner in which the United Brethren carry on their Missions among the Heathens. Sections 44—46.)

Before we give any more extracts from Spangenberg, we cannot help remarking on the efficacy of the simple word upon minds totally unfurnished by any previous discipline whatever. This is something more than matter of faith; it is matter of experience: it is the result of many an actual experiment upon human nature. And how comes it, therefore, that philosophers of the day are so often found to flinch from their favourite evidence on every question connected with the truth and the progress of Christianity? The efficacy of the Bible alone, upon simple and unfurnished minds, is a fact; and the finest examples of it are to be found in almost every page of the annals of Moravianism. The worthy men of this denomination have long laboured in the field of missionary exertion, and Greenland was one scene of their earliest enterprises. In their progress thither, they were furnished with a cloistered speculation on the likeliest method of obtaining access to the mind of a savage for the truths of Christianity. These men had gone out of Germany without any other instruments for their work than the Word of God in their hands, and a believing prayer in their hearts. But the author of this speculation had thought, and thought profoundly on the subject; and the humble brethren bowed for once to the wisdom of this world, when his synthetic process for the conversion of savages was put into their hands, and they took it along with

them. Thus furnished, they entered upon the field of exertion; and never was human nature subjected to experiment under circumstances more favourable. Never did it come in a more simple and elementary state under the treatment of a foreign application. There was no disturbing cause to affect the result of this interesting trial; no bias of education to embarrass our conclusions; no mixture of any previous ingredient to warp and to darken the phenomena, or to throw a disguise over that clear and decisive principle which was on the eve of emerging from them. The rationalising process of the divine was first put into operation and it failed. Year after year did they take their departure from the simplicity of his first principles, and try to conduct the Greenlanders with them along the pathway which he had constructed for leading them to Christ. The Greenlanders refused to move a single step, and with as great obstinacy as the world of matter refuses to conform her processes to the fanciful theories of men. The brethren, disheartened at the result of an operation so fatiguing and so fruitless, resolved to vary the experiment, and throwing aside all their preparatory instructions, they brought the word of the testimony directly to bear upon them. The effect was instantaneous. God, who knoweth what is in man, knoweth also the kind of application that should be made to man. He glorified the word of His grace, and gave it efficacy. That word which He Himself commanded to be preached to all nations, to the barbarians as well as the Greeks, is surely the mighty instrument for the pulling down of strong

holds; and the Moravians have found it so. The Greenland experiment has furnished them with a principle which they carry along with them in all their enterprises. It has seldom failed them in any quarter of the globe; and they can now appeal to thousands and thousands of their converts, as so many distinct testimonies of the efficacy of the Bible.

We like to urge the case of the Moravians, for we think that much may be made of it in the way of reclaiming that unhallowed contempt which some of the ablest, and most accomplished men of this country have expressed for a righteous cause. The truth is, that these Moravians have of late become the objects of a sentimental admiration, and that too to men whom the power of Divine grace has not yet delivered from their natural enmity to the truth as it is in Jesus. Their numerous establishments; and the many interesting pictures of peace, and order, and industry, which they have reared among the wilds of heathenism, have at length compelled the testimony of travellers. It is delightful to be told of the neat attire and cultivated gardens of savages; and we can easily conceive how a sprig of honeysuckle, at the cottage door of a Hottentot, may extort some admiring and poetical prettiness from a charmed spectator, who would shrink offended from the peculiarities of the Gospel. Now they are right as to the fact. It is all very true about the garden and the honeysuckle; but they are most egregiously wrong as to the principle: And when they talk of these Moravians as the most rational of missionaries, because they furnish

their converts with the arts and the comforts of life, before they ever think of pressing upon them the mysteries of their faith, they make a most glaring departure from the truth, and that too in the face of information and testimony afforded by the very men whom they profess to admire. It is not true that Moravians are distinguished from other missionaries by training their disciples to justice and morality, and labour, in the first instance; and by refraining to exhort to faith and self-abasement. It is not true, nor does it consist with the practice of the Moravians, that, in regard to savages, some advance towards civilisation is necessary, preparatory to any attempt to christianize them. This attempt is made at the very outset; and should they meet with a fellow-creature in the lowest state of uncultivation, it is enough for them that he is a man; nor do they wait the issue of any preparation whatever previously to laying before him the will of God for the salvation of mankind. The degree of cultivation, it would appear, is a thing merely accidental. It has too slender an influence upon the result to be admitted into their calculations; nor does it affect the operation of those great principles which are concerned in the transition of a human soul out of darkness into the marvellous light of the Gospel. Why lavish all your admiration upon the sensible effect, while ye shrink in disgust from the explanation of the principle? Why, ye votaries of science, whose glory it is to connect phenomena with their causes, why do you act so superficially in this instance, and leave with the fanatics whom you despise, all the

credit of a manly and unshrinking philosophy? They can tell you all about it, for they were present at every step of the process; and the most striking development of the natural enmity ever witnessed, is to be seen in that mixture of contempt and incredulity, and wonder, with which you listen to them. One might be amused at observing so much of the pride of philosophy combined with so glaring a dereliction of all its principles; but a feeling more serious is awakened when we think of that which is spoken of in the prophecies of Habakkuk: "I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."—"Behold, ye despisers, and wonder, and perish!"

Although it is at the hazard of extending this article to a disproportionate length, yet we feel strongly tempted to present another extract from Spangenberg. It tends to prove that the work of civilisation is altogether subsequent to the work of conversion; and that the attempts of the United Brethren in this way, are among men whom they had previously reclaimed from heathenism, by that peculiar method of evangelizing which has been already insisted on. We shall make no other change in the extract than to throw into Italics those parts of it which bear most decisively upon the argument in question.

"It is likewise a concern of the brethren, that have the care of the heathen, to bring those *that are converted to our Saviour* into good order outwardly. We have found in most places where brethren dwell among the heathen, that the latter go on without much care or thinking. Were they with suitable consideration to

regulate their matters duly, to take care and manage what Providence gives to them, they would not so often be driven to the utmost distress. But instead of that, they are idle when they should labour, and when they have any thing to eat, they will squander it in an extravagant manner; and afterward they are miserably distressed for want of food, and tormented by the cares of this life.

"But *when they are baptized,* the brethren advise them to a regular labour, *e. g.* to plant in due season, to hunt, to fish, and do every thing needful: they also learn of the brethren how to keep and preserve what they may get for the winter. And being incapable of making a proper calculation, (for they have no almanacs,) and to regulate themselves according to the seasons, the brethren also assist them in this respect. I will illustrate this by an instance or two. Dried herrings are of great use to the Greenlanders in winter for their subsistence; but when they grow wet they are spoiled. To obviate this the brethren not only encourage the Greenlanders to be diligent in catching herrings at the proper season, but also to dry them well, and assist them in preserving them dry. If the brethren are among the Indians, they endeavour to get them to clear their fields at the right time, to surround them with hedges, plant them with Indian wheat, and to cut it down in a proper manner; thus a difference is very perceptible between *their people and other Indians,* for if those Indians who have neglected planting suffer hunger, the others have always so much as to be able to spare a part of it to them.

"Various things occasionally occur which must be brought into order among the heathen that are converted to Christ. If (*e. g.*) a provider dies in Greenland, (thus they call the head of the family,) the widow and her orphans are worse off than one can imagine. Or if a husband loses his wife, and she has left a small child that still wants the mother's breast, he is as badly off, for it is very difficult to get a Greenland woman to suckle any child but her own. Hence it is that those

Greenlanders that are yet heathen, and live among heathen, find themselves obliged at times to bury such a motherless infant alive. Now if the case occurs that the wife of an husband dies, leaving a sucking child behind, the brethren do not rest till they find a person that will take care of the little orphan, and give it suck with her own child. If the husband dies, they divide the orphans, and take care to have them properly educated, and likewise that the widow may be supplied with the necessaries of life. In sickness, likewise, which happens among the heathen, the brethren are obliged frequently to take care of their people.

"There are indeed some people among the heathen that know good remedies for various disorders, and for this reason they are made use of by others. Among the Indians in North America, there are (*e. g.*) people who successfully cure the bite of serpents, and to whom the neighbouring Europeans have recourse in such cases. Also among the negroes in the West Indies are skilful and experienced persons, to whom others apply in their diseases. But these heathenish doctors are jugglers, and generally affect to shew they cure the sick by magic. Therefore believers from among the heathen, when sick, consult their teachers, and often apply with success such remedies as they have for their own use.

"Moreover, divers misfortunes that occur in the congregations among the heathen, reduce the brethren to the necessity of taking care of them also, in respect to their outward concerns. There was (*e. g.*) a congregation of Indians at Chekameka in the district of New York, which had formerly, in a fit of intoxication, and while they were still heathen, sold the right to their land for a trifle, and when, afterward, they became converted, occasion was taken from this to drive them out of their country. Most of these people took refuge with the brethren at Bethlehem in Pennsylvania, and were, with the consent of the governor of Pennsylvania, received and treated in a brotherly and hospitable manner. A piece of land was purchased for them on the Mahoni, which answered the purpose of hunting as

well as for the cultivation of their corn, and they were assisted by the brethren in building, and in the management of their outward matters.

"The same thing happened with other Indians, who were obliged to quit the land they had sold at Wechquatnach.

"The Indian congregation at Meniolagomekah experienced the same fate, and the brethren could not forbear lending them a helping hand in such circumstances, and caring for their support.

"In the year 1755, the brethren who lived with the Indian congregation at the Mahoni, were surprised at the beginning of the night, by those Indians who had taken up the hatchet against the English (that is, according to their language, had begun the war). They killed eleven of the brethren, dispersed the whole congregation, and laid the whole place in ashes. But the brethren sought again for the scattered sheep, took them to Bethlehem, where they provided for them, and took the same care of their souls as they had done before." (Spangenberg, § 69—71.)

We have one remark more to offer on this part of the subject. Had the missionary system of the United Brethren attracted, fifty years ago, the attention of the same men of general literature, who are now so eloquent in its praises, it is evident that it could not have achieved their homage, nor excited their sympathy. At that early period of their labours, they had not the same commanding spectacle to offer as the result of their missionary labours. Sufficient time had not elapsed for the full effect and development of their principles; but they were busy at work with the principles themselves. They were preaching, and praying, and putting into action, the weapons of their spiritual ministry; and had the fastidious admirer of neat and interesting villages, taken a look at them

during the earlier years of their missionary enterprise, he would have nauseated the whole procedure as the effect of mean revolting fanaticism. Now let it not be forgotten that what the Moravians were then, some of the later class of missionaries are at this moment. They have positively not had time for the production of the same striking and numerous results; but they are very busy and very promising in that line of operation which leads to them. To be an admirer of the result is a very different thing from being an admirer of the operation. To be the one, all that is necessary is a taste for what is wonderful, or what is pleasing; and what can be more wonderful, and, at the same time, more pleasing, than a group of Hottentot families reclaimed from the barbarism of their race, and living under obedient control to the charities and decencies of the Gospel? But that a person may become an admirer of the operation, he must approve the faith; he must be influenced by a love of the Lord Jesus Christ; he must have a belief in the efficacy of prayer; he must have a relish for that which a majority we fear of professing Christians would stamp with the brand of enthusiasm; in a word, his natural enmity to the things of God must be beginning to give way, and he be an admirer of the truth in all its unction and in all its simplicity. Let not, therefore, the later missionaries be mortified at the way in which they have been contrasted with the Moravians. They are just passing through the very ordeal through which these worthy men passed before them. It is a trial of their faith, and of their patience; and if

they keep with the same steadfastness, to the simplicity that is in Christ; if they maintain the same enduring dependence upon God; if they resist the infection of a worldly spirit with the same purity of heart which has ever marked the United Brethren, and preserve themselves through all the varieties of disappointment and success as free from the temptations of vain glory, or bitterness, or emulation; then may they look forward to the day when they shall compel the silence of gainsayers by exhibitions equally wonderful and promising.

The United Brethren failed in their first attempt to settle on the coast of Labrador, in 1752; nor did they renew their attempt till an offer was made by Jens Haven, in 1764, to go out as a missionary to that country. He had been for some years a missionary in Greenland; and from the strong affinity between the two languages, he was able to make himself understood by the Esquimaux. This secured him a degree of acceptance among that barbarous people, which was never before experienced by any European;—a circumstance highly agreeable to Sir Hugh Palliser, at that time Governor of Newfoundland, and which obtained for the missionary, the countenance of the Board of Trade and Plantations.

It was found necessary, however, to defer the missionary work for some years, till Mikak, an Esquimaux woman, was brought to London, and attracted the same kind of notice among people of rank and influence in the metropolis, that was afterwards excited by the appearance of the well known Otaheitean in this country. She here met

with Jens Haven, and earnestly solicited his protection for her poor countrymen, many of whom had been slaughtered in a late affray with the English. She was of great use in advancing the business of the mission; and a grant was at length obtained from the Privy Council, by which the Brethren's Society for the furtherance of the Gospel, obtained permission from the King and his Ministers, to make settlements on the coast of Labrador, and to preach the Gospel to the Esquimaux.

Under cover of this permission, Haven accompanied with others, sailed for the coast of Labrador, purchased land from the Esquimaux, and in 1771, was busied in the erection of various conveniences for a settlement at Nain, where they were suffered to reside without disturbance from the natives who visited them. In 1776, they formed another settlement at Okkak, an island, about 150 miles to the northward; and one year after a third settlement at Hopedale to the south of Okkak, completed the present list of the Moravian establishments in that country.

In reading their own account of these and similar enterprises, we cannot avoid being struck with the activity and perseverance of the missionaries; and the mere philosopher of second causes, would look upon these, aided as they frequently are by the most fortunate and unlooked for conjuncture of circumstances, as sufficient to explain the whole secret of their unexampled success. But the Moravians are men of prayer. They wrestle with God, and never let go the engine, of which it has been said, that it moves Him who moves the

universe. Were we to confine ourselves to a mere record of the visible events, we doubt not that many would receive it as a complete history of their missionary undertakings. But let us do no such injustice to their own narratives, and to the uniform spirit of piety and dependence which pervades them. Previously to the grant by the Privy Council, Jens Haven tells us, that the mission in Labrador was the constant subject of his prayers and meditations, and that with prayer and supplication he committed himself, and the cause he was to serve, unto the Lord. In the progress of the business we read much of his self-examinations and confessions, and of his crying out unto the Lord for help, and for faith to commit himself and his cause to Divine protection. This is a fair specimen of a Moravian missionary; and these are the deep and holy exercises with which the world cannot sympathize, and which the men of the world banish altogether from the history of human affairs. They form the turning point of the machinery, without which nothing would be accomplished; and they who smile at the occult influence which lies in a believer's prayer, should be informed, that to this principle alone do the Moravian preachers attribute the whole of that sensible effect on which they lavish all their admiration.

Such has been the success of the Moravians in these three settlements, that, in 1788, the whole number of the baptized, from the commencement, amounted to one hundred and four, of which sixty-three were then alive; and the actual number of baptized, and of candidates for baptism, in 1812,

was two hundred and ninety-two. They have translated the Gospels into the Esquimaux language, and are proceeding with the other books of the New Testament. They have taught many of the natives to read and to write. These poor barbarians can now carry on an epistolary correspondence with the Moravians in this country, and in point of scholarship, and of civil accomplishment, are farther advanced than the great mass of the peasantry in England.

The following extracts from their periodical accounts, will give a more correct exhibition of the spirit and proceedings of the missionaries, than can be done by any description.

"Your kind letter conveys strong proof of your participation in the work of God among the Esquimaux here, and of your joy at all the good which the Lord has done for us You also mention that you join in our prayers that new life from God would visit our young people. We hope and trust with you that the Lord will, in his own time, so powerfully awaken them by his grace that they can no longer resist. With respect to the adults, we have again abundant cause for thankfulness in reporting what the Lord has done for them in the year past. The greater part are advancing to a more perfect knowledge of themselves and the power of His grace, and afford thereby a proof to others of the necessity of conversion. The schools have been attended, during the past winter, not without blessing, to which the books printed in the Esquimaux language, and sent to us by you, have contributed much. Since the departure of the ship last year, three persons have been admitted to the Holy Communion, one adult and three children baptized, and six admitted as candidates for baptism. Of the Esquimaux belonging to our congregation here, twenty-five are communicants, one of whom is excluded; fourteen baptized adults, of whom

two are excluded; twenty-nine baptized children, and twenty candidates for baptism; in all eighty-eight persons. We cannot precisely state the number of Esquimaux who dwell on our land, as some of them purpose removing to Okkak, and one family from the heathen has come to us. The whole number may be about one hundred and fifty. As the highly respected British and Foreign Bible Society has again intimated their willingness to print part of the holy scriptures in the Esquimaux language, we accept their offer with much gratitude, and shall send, by the return of the ship, the Gospels according to St Matthew, St Mark, and St Luke, which our late brother Burghardt was still able to revise, requesting you, at the same time, to salute the society most cordially on our behalf, and to assure them of our great esteem and veneration. They have our best wishes and prayers, that their exertions may be crowned by the Lord with abundant success, in the salvation of many thousand human creatures in all parts of the globe.

"The outward wants of our Esquimaux have been but scantily supplied during the last winter, as the seal fishing in nets did not succeed, only sixty-six being taken, and they were able to get but little when they went out on kajaks, or on the thin ice. It was very providential that the supply of provisions sent for the Esquimaux by the ship last year, enabled us to relieve their most pressing necessities. The want was severely felt in spring, owing to the long continuance of the cold, with much snow, which prevented the seals from coming hither till late in the season. The Esquimaux had, consequently, to be supported for a considerable time out of the store, which occasioned us no small uneasiness, on account of the debts which they unavoidably contracted. Nor were these circumstances, as may be supposed, without a degree of influence upon the state of their minds, though we cannot say that they were productive of abiding detriment. They felt grateful, that by the Lord's mercy they were preserved from perishing through famine." Per. Acc. United Brethren, No. lxiv. P. 254.

The above is from Nain; the following is from Hopedale.

"Your kind expressions concerning us and our labours filled our hearts with gratitude. We can assure you, dear Brethren, that the daily mercies of our Saviour still attend us both in our external and internal concerns. Poor and defective as we feel ourselves to be, he has not taken his grace and spirit from us, but forgiven us all sin, daily and richly supported and helped us in our labours, comforted us in all distress, preserved us in peace and brotherly love, and excited in us all an ardent desire to live unto and serve Him with all our hearts.

"Several of us have been ailing, but he approved himself our kind physician, and nothing essential has been neglected in the performance of our daily duties through illness. Constant communion with him is the source of all spiritual life and strength, and we pray him to lead us more and more into that blessed track.

"With thanks to Him we are able to say, that the walk of most of our Esquimaux has been such as to give us heartfelt joy. Our Saviour has led them as the good shepherd in the way of life everlasting, and by his Spirit taught them to know that without him they can do nothing good. They set a value upon the word of God, and desire in all respects to live more in conformity to it. The love of our Saviour towards them excites their wonder, and they sometimes complain with tears, that they do not love him, and give joy unto him as they ought for his great mercy vouchsafed unto them. The word of his cross, sufferings, and death, melts their hearts, and causes them truly to repent of, and abhor sin, which nailed him to the cross, and to mourn and cry for pardon. Instances of this blessed effect of the doctrine of a crucified Saviour we have seen in our public meetings, in our private converse with them, and in the schools. The latter have been kept up with all possible punctuality and diligence.

"We can declare with truth, that Jesus Christ, our Saviour, has been the heart's desire of us all, towards

whom we wish to press forward, that we may live to Him and enjoy more of His sweet communion. Notwithstanding all weakness and deficiency still observable in our small congregation, we have great reason to rejoice over most of them, especially over the communicants. The celebration of the Lord's Supper is to them a most important and blessed transaction. We have re-admitted to it those, whom you may remember last year to have fallen into foolish and superstitious practices during a time of sickness and frequent deaths, but who truly repented of their error.

"We pray for more spiritual life among our youth, in whom we have discovered too many traces of levity.

"Two adults and two children have been baptized, two girls, baptized as children, were received into the congregation, three were made partakers of the Lord's Supper, three became candidates for it, and one a candidate for baptism. One child died during the year past. At the conclusion of the year our congregation consists of eighty-eight Esquimaux brethren and sisters, of whom thirty-one are communicants. One hundred and twenty-two persons lived on our land. We have had no addition from among the heathen, none having resided in our neighbourhood.

"To the worthy British and Foreign Bible Society we beg you to present our most cordial thanks, for the Gospel of St John in the Esquimaux language, printed and bound up in the best manner. Our hearts are filled with gratitude towards them for this most valuable donation, and we pray the Lord richly to reward them for it, and to cause all their labours of love to succeed, for His glory and the welfare of mankind. Our people take this little book with them to the islands when they go out to seek provisions, and in their tents, or snow-houses, spend their evenings in reading it with great edification and blessing. They often beg us to thank the Society in their name when we write to England.

"We feel very sensibly the loss of private letters, and of the diaries and accounts of our congregations and missions, by the stoppage of communication between

England and the Continent. O that the Lord would hold His hand over our settlements in Germany, since it appears as if they were threatened by a new war.

"As you approve of the building of a store-house for our Esquimaux, we shall now take steps to complete that work."—Per. Ac. lxiv. p. 260.

* Let it be observed, that Okkak, the most northerly of the three settlements, lies in a latitude little short of 58° N. and 2½° to the south of Cape Chudleigh; that on doubling this Cape, the coast trends S. S. W. as far as to 58½° of N. lat.; that it then takes a sweep to the northward, and thus forms a bay named, in the accounts of these missionaries, Ungava bay. The line of the voyage extends then from Okkak, along the coast of Labrador, to the Cape Chudleigh Islands, from whence it takes a south and westerly direction to the bottom of Ungava Bay. They were induced to undertake it by a statement of the Esquimaux visiters, who occasionally repaired to the establishments already formed, and reported that the main body of this nation lived near and beyond Cape Chudleigh. In addition to these accounts they received the most earnest applications to form a new settlement to the northward, applications to which they felt themselves the more inclined to listen, as the country around their present establishments was very thinly inhabited, and it appeared that the aim of the mission, to convert the Esquimaux to Christianity, would be much better obtained, if access could be had to the main body of the Indians,

* The work reviewed in my paper was the "Journal of a Voyage from Okkak."

from which the roving inhabitants appeared to be mere stragglers.

Having obtained the consent of their superiors in Europe, a company was formed for the voyage, under the superintendence of Brother Kohlmeister, who was eminently qualified for the charge, by a residence of seventeen years in Labrador, during which time he had acquired an accurate knowledge of the Esquimaux language, and was deservedly respected and beloved both by Christians and heathens. Brother Kmock accompanied him in the voyage, and their crew consisted of four Esquimaux families belonging to Hopedale. Having commended themselves in prayer to the grace and protecting care of God, their Saviour, and to the kind remembrance of their dear fellow missionaries, they set sail from Okkak, in a large decked boat, on the 24th of June, 1811.

In their progress they met with many interruptions from large fields of ice, which often presented a threatening appearance. They kept in general close to the shore, and had to work their way through numerous straits, formed by the small islands which lie scattered along the coast in great numbers, sometimes sleeping on board, and at others, pitching their tent on shore. They often met with very wild and singular exhibitions of scenery; and the Moravians, ever observant of all that is interesting in the appearances of nature, do not fail to gratify the reader by their description of them. The following is a specimen of the notice they take of these things, and the way in which they record them.

"June 25th.—We rose soon after two o'clock, and rowed out of the Ikkerasak with a fair wind. The sea was perfectly calm and smooth. Brother Kmock rowed in the small boat along the foot of the mountains of Kanmayok, sometimes going on shore while the large boat was making but little way, keeping out at some distance to avoid the rocks. The outline of this chain of mountains exhibits the most fanciful figures. At various points the rocks descend abruptly into the sea, presenting horrid precipices. The strand is covered with a black sand. At the height of about fifty feet from the sea, the rocks have veins of red, yellow, and green stone, running horizontally and parallel, and sometimes in an undulated form. Above these they present the appearance of a magnificent colonnade, or rather of buttresses, supporting a gothic building varying in height and thickness, and here and there intersected by wide and deep chasms and glens running far inland between the mountains. Loose stones above have in some places the appearance of statues, and the superior region exhibits various kinds of grotesque shapes. It is by far the most singular and picturesque chain of mountains on this coast. To the highest part of it we gave the name of St Paul's, as it is not unlike that cathedral, when viewed at a distance, with its dome and two towers."—p. 14.

On the day following they met with some of the believing Esquimaux, who were on their summer excursion, at which time they have many opportunities of mingling with the unconverted of their own nation. It refreshes our hearts to hear, that the wilds of a savage country exhibit a scene so soothing as that which these worthy men realized upon this occasion.

"The number of the congregation, including our boat's company, amounted to about fifty. Brother Kohlmeister first addressed them by greeting them from their brethren at Okkak, and expressing our joy

at finding them well in health, and our hopes that they were all walking worthy of their christian profession, as a good example to their heathen neighbours. Then the litany was read, and a spirit of true devotion pervaded the whole assembly.

"Our very hearts rejoiced in this place, which had but lately been a den of murderers, dedicated, as it were, by the angekoks, or sorcerers, to the service of the devil, to hear the cheerful voices of converted heathen most melodiously sounding forth the praises of God, and giving glory to the name of Jesus, their Redeemer. Peace and cheerful countenances dwelt in the tents of the believing Esquimaux."—p. 16.

What else is it than the spreading of this moral cultivation over the vast and dreary extent of that Pagan wilderness, which is every where around us, that can lead to the accomplishment of the following prophecies? "Israel shall blossom and bud and fill the face of the world with fruit." "The wilderness and solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." "In the wilderness shall waters break out, and streams in the desert, and the parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons where each lay, shall be grass with reeds and rushes."

They were detained from the 3d to the 15th of July, in Nullatartok bay, by the quantity of drift ice which set in upon the coast. This gave them time for exploring the neighbourhood; and these observant men neglect nothing in their power that can be turned to useful information for future travellers. They make minutes of the bays, points, and islands, with which they are made acquainted

by the natives. They record the face of the country, and the appearance of its mineralogical productions. They take great interest in relating the manners and peculiar practices of the people. They make collections of plants, and are amused with the examination of them. In a word, they notice all and record all, which can give interest to the narrative of an accomplished traveller; and the only additions which they graft upon all this, are a constant recognition of God, and an eye steadily fixed on his glory. Can it be this which has so long repelled the attention of worldly men from their labours and enterprises? which made their good be evil spoken of? and which, till within these few years, restrained them from offering to the public a mass of solid information that has now perished from the memory, and cannot be recalled?

The following is a specimen of the manner in which they mingle the business of piety, with the business of ordinary travellers.

"Perceiving that our abode in this place might be of some duration, we for the first time pitched our tents on shore. Our morning and evening devotion was attended by the whole party, and on Sundays we read the Litany and conducted the service in the usual way, which proved to us and our Esquimaux, of great comfort and encouragement in all difficulties. We were detained here by the ice from the 3d to the 15th, and our faith and patience were frequently put to the trial. Meanwhile we found much pleasure in walking up the acclivities of the hills and into the fine green and flowery vallies around us."—p. 22.

"6th.—In the evening we met in Jonathan's tent. Brother Kohlmeister addressed the company, and

reminded them that to-day the holy communion would be celebrated in our congregations, which we could not do in this place under present circumstances. Then, kneeling down, he offered up a fervent prayer, entreating the Lord not to forget us in this wilderness, but to give us to feel His all-reviving presence, and to feed our hungry and thirsty souls out of the fulness of his grace. A comfortable sense of His love and peace, filled all our hearts on this occasion."

On the 16th, they advanced to Nachvak, and the scene of magnificence which opened upon them here, is well described by our travellers.

"16th.—The view we had of the magnificent mountains of Nachvak, especially about sunrise, afforded us and our Esquimaux great gratification. Their south-east extremity much resembles Saddle island, near Okkak, being high, steep, and of singular shape. These mountains in general are not unlike those of Kanmayok for picturesque outline. In one place tremendous precipices form a vast amphitheatre, surmounted by a ledge of green sod, which seemed to be the resort of an immense number of sea-gulls and other fowls never interrupted by the intrusion of man. They flew with loud screams backwards and forwards over our heads, as if to warn of such unwelcome visitors. In another place a narrow chasm opens into the mountain widening into a lagoon, the surrounding rocks resembling the ruins of a large gothic building, with the green ocean for its pavement, and the sky for its dome. The weather being fine, and the sun cheering us with his bright rays, after a cold and sleepless night, we seemed to acquire new vigour by the contemplation of the grand features of nature around us. We now perceived some Esquimaux with a woman's boat in a small bay, preparing to steer for Nachvak. They fired their pieces, and called to us to join them, as they had discovered a stranded whale. Going on shore to survey the remains of this huge animal, we found it by no means a pleasant sight. It lay upon the rocks, occupying

a space thirty feet in diameter, but was much shattered, and in a decaying state. Our people, however, cut off a quantity of blubber from its lips. The greater part of the blubber of this fish was lost, as the Esquimaux had no means of conveying it to Okkak."—p. 26.

The following description of the manner in which the Esquimaux catch salmon-trout, is, we believe, a novelty.

"The Esquimaux about Okkak and Saeglek, catch them in winter under the ice by spearing. For this purpose they make two holes in the ice about eight inches in diameter, and six feet asunder in a direction from north to south. The northern hole they screen from the sun by a bank of snow about four feet in height, raised in a semi-circle round its southern edge, and form another similar bank on the north side of the southern hole, sloped in such a manner as to reflect the rays of the sun into it. The Esquimaux then lies down with his face close to the northern aperture, beneath which the water is strongly illuminated by the sun-beams entering at the southern. In his left hand he holds a red string, with which he plays in the water, to allure the fish, and in his right a spear, ready to strike them as they approach. In this manner they soon take as many as they want."—p. 28.

At Nachvak they had frequent opportunities of converse with the natives, and we know of no question more interesting than that which proposes the consideration of the best method of addressing Christianity to the minds of men totally unfurnished with any preparatory conceptions upon the subject. On other subjects of inquiry, the rashness of the theorizing spirit is exploded, and all speculation is made to vanish before the evidence of experiment. To the evidence on this question the Moravians are making daily additions: And the whole history

of their proceedings, bears testimony to the fact, that the Gospel is never preached in power but when it is preached in simplicity; that the refinements of men do but enfeeble the impression of it; and that the word of truth, as it came pure from the mouth of Christ, and of His apostles, may be addressed to savages at the very lowest degree in the scale of civilisation. When taken in connexion with this principle, we look upon the first meeting of a Christian missionary with savages, as a circumstance possessing a higher interest than any other thing that can be recorded of the intercourse of man with man; and the interest is considerably heightened, when, instead of the accomplished missionary, it is the Christianized heathen, who has himself lately experienced the love of the truth, and is become subject to its power, that addresses the words of salvation to the unawakened among his own countrymen. The following is a specimen.

"They (the natives) received the discourses and exhortations of the missionary with reverential attention, but those of their own countrymen with still greater eagerness, and, we hope, not without benefit. Jonas once addressed them thus:—'We were but lately as ignorant as you are now: we were long unable to understand the comfortable words of the Gospel: we had neither ears to hear, nor hearts to receive them, till Jesus by His power opened our hearts and ears. Now we know what Jesus has done for us, and how great the happiness of those souls is, who come unto Him, who love Him as their Saviour, and know that they shall not be lost when this life is past. Without this we live in constant fear of death. You will enjoy the same happiness if you turn to and believe in Jesus. We are not surprised that you do yet not understand us. We were once like you, but now thank Jesus, our Redeemer,

with tears of joy, that He has revealed Himself unto us.' Thus, with cheerful countenances and great energy, did these Christian Esquimaux praise and glorify the name of Christ our Saviour, and declare what He had done for their souls, exhorting the heathen likewise to believe.

"The above address seemed to make a deep impression on the minds of all present. One of their leaders or captains exclaimed with great eagerness in presence of them all,—'I am determined to be converted to Jesus.' His name is Onalik. He afterwards called upon Brother Kohlmeister, and inquired whether it was the same to which of the three settlements he removed, as it was his firm determination to become a true believer. Brother Kohlmeister answered, That it was indifferent where he lived, if he were only converted, and became a child of God, and an heir of life eternal. Another named Fullugaksoak made the same declaration, and added that he would no longer live among the heathen.

"Though the very fickle disposition of the heathen Esquimaux might cause some doubts to arise in our minds as to their putting these good resolutions into practice, yet we hope that the seed of the word of God, sown in this place, may not have altogether fallen upon barren ground."—p. 30.

In their progress northward to Cape Chudleigh, they fall in with other parties of the natives; and on the 22d of July we have the following description of an Esquimaux feast, at which the missionary himself addressed the heathen.

"22d.—The contrary wind forbidding our departure, Brother Kohlmeister, accompanied by Jonathan Jonas, and Kukekina, walked across the country to the N. W. bay, to return their visit. When they saw them coming at a distance, they fired their pieces to direct them to the tents, and came joyfully to meet the missionary and his party. Nothing could exceed the cordiality with which they received them. A kettle

was immediately put on the fire to cook salmon-trout, and all were invited to partake, which was the more readily accepted, as the length of the walk had created an appetite, the keenness of which overcame all squeamishness. To do these good people justice, their kettle was rather cleaner than usual, the dogs having licked it well, and the fish was fresh and well dressed. To honour the missionary, a box was placed for him to sit upon, and the fish were served up to each upon a flat stone instead of a plate. After dinner, Brother Kohlmeister, in acknowledgment for their civility, gave to each of the women two needles, and a small portion of tobacco to each man, with which they were highly delighted.

"All of them being seated, a very lively and unreserved conversation took place, concerning the only way of salvation through Jesus Christ, and the necessity of conversion. With John and his mother Mary, Brother Kohlmeister spoke very seriously, and represented to them the danger of their state as apostates from the faith, but they seem blinded by Satan, and determined to persist in their heathenish life. The Esquimaux now offered to convey the party across the bay in their skin-boat, which was accepted. Almost all of them accompanied the boat, and met with a very friendly reception from our boat's company. In the evening, after some hymns had been sung by our people, Jonas addressed them and the heathen Esquimaux, in a short nervous discourse on the blessedness of being reconciled unto God.

"Kummaktorvik bay runs N.E. and S.W., and is defended by some islands from the sea. It is about four or five miles long, and surrounded by high mountains, with some pleasant plains at their foot covered with verdure. Its distance from Nachvak is about twelve miles. This chain of mountains, as will be hereafter mentioned, may be seen from Kangertlualuksoak, in Ungava Bay, which is a collateral proof that the neck of land terminated to the N. by Cape Chudleigh, is of no great width. Both the Nain and Okkak Esquimaux

frequently penetrate far enough inland to find the rivers taking a westerly direction, consequently towards the Ungava country. They even now and then have reached the woods skirting the estuaries of George and South rivers."—p. 35.

On the 2d of August, they passed a strait among the islands of Cape Chudleigh, when the coast takes a S. S. W. direction. At this place the tides rise to an uncommon height. The coast is low, with gently sloping hills, and the country looks pleasant, with many berry-bearing plants and bushes. It is from this point of the voyage, that they seem to enter upon new ground, for at a very great distance to the N. W. they descried a large island named Akpatok, which, according to the statement of the Esquimaux, encloses the whole gulf or bay towards the sea, consists of high land, and is connected to the western continent at low water by an isthmus. Now it is the north coast of this island which appears to be the line laid down in maps and charts as the coast of America to the south of Hudson's Straits. So that a large inland bay, separating the district of Ungava, from the island of Akpatok, and which, from the map accompanying this account, is made to extend from W. longitude 65° 45′ to 70°, and from N. latitude 60° 15′ to about 58°, appears to be an expanse of water wholly unnoticed by former navigators. At the bottom of this bay lies the Ungava country, and our party, in their progress towards it, had intercourse with the natives on the coast. Our missionary took an early occasion to make known his object in visiting them.

"Brother Kohlmeister visited the people in their

tents. They were about fifty in number, men, women, and children. He informed them that nothing could induce the missionaries to come into this country but love to the poor heathen, and an ardent desire to make them acquainted with their Creator and Redeemer, that through him they might attain to happiness in time and eternity. Some seemed to listen with attention, but the greater part understood nothing of what was said. This of course did not surprise us, as most of them were quite ignorant heathen, who had never before seen a European. They, however, raised a shout of joy, when we informed them that we would come and visit them in their own country. Many were not satisfied with viewing us on every side with marks of great astonishment, but came close up to us and pawed us all over. At taking leave we presented them with a few trifles, which excited among them the greatest pleasure and thankfulness."—p. 47.

A few days afterwards we have the following specimen of the tides in this bay.

"7th.—On rising, to our great surprise, we found ourselves left by the tide in a shallow pool of water, surrounded by rocky hills, nor could we at all discover the situation of our skin boat, till after the water had begun to rise, and raised us above the banks of our watery dungeon, when, with great astonishment, not having been able to find it on the surface of the sea, and accidentally directing our eyes upwards, we saw it perched upon the top of a considerable eminence, and apparently on shore. We then landed, and ascending a rising ground, beheld with some terror, the wonderful changes occasioned by the tides. Our course was visible to the extent of two or three English miles, but the sea had left it, and we were obliged to remain in this dismal place till about noon before the water had risen sufficiently to carry us out. We now began to entertain fears lest we might not always be able to find proper harbours so as to avoid being left high and dry at low water, for having anchored in nine fathoms last night, we were left in one and a half this morning.

Uttakiyok and Kukekina were with us on shore. The eminence on which we stood was overgrown with vaccinia and other plants, and we saw among them marks of its being visited by hares. Near the summit was a spot covered by red sand which stained one's fingers, and among it were fragments of a substance resembling cast iron. We seemed here to stand on a peninsula connected by an isthmus with another island, or with the continent, but probably at high water it may be a separate island."—p. 51.

In a few days they reached Kangertlualuksoak Bay, to which they gave the name of George river, after having formally taken possession of the country in the name of George III., whom they designate the Great Monarch of all those territories, in their explanation to the natives of a tablet solemnly raised in commemoration of this voyage. We do not see the necessity of this transaction, and confess that our feelings of justice somewhat revolted at it. How George III., should be the rightful monarch of a territory whose inhabitants never saw a European before, is something more than we can understand. We trust that the marauding policy of other times, is now gone by; and that the transaction in question is nothing more than an idle ceremony. At all events we do think that our worthy missionaries have, in this instance, made an unwitting departure from the character which belongs to them; and we implore them, as they value the approbation of all right minded Christians, to keep by the simplicity of their one object, and never to venture one single footstep on the dubious ground of this world's politics. The following simple adventure is infinitely more in accordance with our minds.

" After dining on part of the venison, we returned to the great boat. On the passage we thought we perceived, at a considerable distance, a black bear, and Uttakiyok, elated with his recent success, hoped to gain new laurels. He entered his kayak, and proceeded as cautiously as possible along the shore towards the spot, landed, climbed the hill so as not to be observed, but when he had just got within gun-shot, perceived that his bear was a black stone. This adventure furnished the company with merriment for the remainder of the voyage to the boat."—p. 57.

They determined upon the mouth of George river as a suitable place for a settlement.

" 12th.—Having finished reconnoitring the neighbourhood, and gathered all the information concerning it which our means would admit, and likewise fixed upon the green slope or terrace above described as the most suitable place for a settlement, on account of the abundance of wood in its neighbourhood, we made preparations to proceed. Uttakiyok, who had spent more than one winter in the Ungava country, assured us that there was here an ample supply of provisions both in summer and winter, which Jonathan also credited from his own observation. The former likewise expressed himself convinced that if we would form a settlement here, many Esquimaux would come to us from all parts. We ourselves were satisfied that Europeans might find the means of existence in this place, as it was accessible for ships, and had wood and water in plenty. As for Esquimaux, there appeared no want of those things upon which they live, the sea abounding with white fish, seals, sea-fowl, &c., and the land with reindeer, hares, bears, and other animals. The people from Killinek declared their intention of removing hither, if we would come and dwell among them, and are even now in the habit of visiting this place every summer. Our own company even expressed a wish to spend the winter here."—p. 57.

The season was now far advanced, and the

danger of being overtaken by winter before they completed their return to Okkak, began to press upon them. But they had not yet got to the bottom of the bay which they had fixed upon as the final object of their voyage. The courage of their party was beginning to fail, and the missionaries themselves were in no small degree of perplexity. In this situation of difficulty, ordinary travellers would sit down to the work of calculation, and so did they; they would weigh reasons and probabilities, and so did they; they would gather information from the natives, and exercise their judgment upon it, and advise earnestly with one another, and so too did these humble missionaries: But there was still one other expedient which they resorted to, and in the instance before us, it helped them out of their difficulties. This expedient was prayer. They laid the matter before God, and He answered them. This, we imagine, is what ordinary travellers seldom think of doing; what the men of an infidel world would call fanaticism: but if there be any truth in the word of God, it is the likeliest method of obtaining counsel and direction under all our embarrassments. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering." Their account of this matter is too interesting to be omitted.

"19th.—In the morning we met in our tent, where we were safe from the intrusion of the Esquimaux, to confer together upon this most important subject. We weighed all the circumstances connected with it maturely and impartially as in the presence of God,

and not being able to come to any decision, where reasons for and against the question seemed to hold such an even balance, we determined to commit our case to Him who hath promised that "if two of His people shall agree on earth as touching any thing that they shall ask, it shall be done for them;" (Matt. xviii. 19) and kneeling down, entreated Him to hear our prayers and supplications, in this our distressed and embarrassing situation, and to make known to us His will concerning our future proceedings, whether we should persevere in fulfilling the whole aim of our voyage, or, prevented by circumstances, give up a part and return home from this place.

"The peace of God which filled our hearts on this memorable occasion, and the strong conviction wrought in us, both that we should persevere in His name to fulfil the whole of our commission, relying without fear on his help and preservation, no words can describe; but those who believe in the fulfilment of the gracious promises of Jesus, given to his poor followers and disciples, will understand us when we declare that we were assured that it was the will of God our Saviour that we should not now return and leave our work unfinished, but proceed to the end of our proposed voyage. Each of us communicated to his brother the conviction of his heart, all fears and doubts vanished, and we were filled anew with courage and willingness to act in obedience to it in the strength of the Lord. O, that all men knew the comfort and happiness of a mind devoted unto, and firmly trusting in God in all things."—p. 64.

On the 25th of August, they reached the termination of their voyage, and sailed up the river Koksoak, which discharges its waters into the bottom of Ungava bay. The estuary of Koksoak or South river, lies in N. latitude 58° 36′. It is as broad as the Thames at Gravesend, and bears a great resemblance to that river in its windings for

twenty-four miles upwards. It is distant by sea from Okkak between 600 and 700 miles, and Cape Chudleigh is about half way. They were soon descried by the natives, who shouted them a rapturous welcome. Upon hoisting their colours, they were incessantly hailed by the inhabitants. There was a general cry of Europeans! Europeans! from the men in the kayaks, who, by all manner of gesticulations, expressed their pleasure, brandishing their oars, and shouting continually as they rowed alongside the boat. The women on shore answered with loud acclamations.

They were not long in acquainting the natives with the cause of their voyage, and it is delightful to observe the advantage they possessed in the zeal of their coadjutors among the converted Esquimaux, whom they brought along with them. Jonathan and Jonas conversed with them about the concerns of their immortal souls, declaring to them the love of God our Saviour towards them; and Sybilla, Jonathan's wife, was met with seated among a company of women, and exhorting them with great simplicity and fervour, to hear and believe the Gospel. On this subject we shall present only one extract more from the work before us.

"30th—Our people, and with them the strange Esquimaux, met for public worship. Brother Kohlmeister once more explained to them our intention in coming thus far to visit them. He addressed them to the following effect:—'That already, many years ago, many excellent people, in the country beyond the great ocean, had thought of them with much love, and felt desirous that the inhabitants of the Ungava country also might hear the comfortable word of God, and be instructed in it, for they had heard that the Esquimaux

here were heathen, who through ignorance served the Torngak, or evil spirit, and were led by him into the commission of all manner of sin; that they might hereafter be lost, and go to the place of eternal darkness and misery. Out of love, therefore,' continued the missionary, 'they have sent us to you, and out of love we have come to you to tell you how you may be saved, and become happy, peaceful children of God, being delivered from the fear of death which is now upon you all, and have the prospect of everlasting peace and joy hereafter, even by receiving the gospel, and turning to Jesus who is the only Creator and Saviour of all men. He died for *your* sins, for *our* sins, and for the sins of all mankind, as our surety, suffering the punishment we deserved, that *you*, by receiving Him, and believing on Him, might be saved, and not go to the place of eternal darkness and pain, but to the place of bliss and eternal rest. You cannot yet understand these comfortable words of the Gospel; but if it is your sincere wish to know the truth of them, Jesus will open your ears and hearts, to hear and understand them. These my companions were as ignorant as you, but they now thank God that they know Jesus as their Saviour, and are assured that through His death they shall inherit everlasting life.'

"During this address all were silent and very attentive. Some exclaimed 'O! we desire to hear more about it.' Old Netsiak from Eivektok said 'I am indeed old, but if you come to live here, I will certainly remove hither also, and live with you and be converted.'

"When we put the question to them whether they were willing that we should come and dwell with them and instruct them, they all answered, with a loud and cheerful voice, '*Kaititse tok! Kaititse tok!* O! do come soon and live with us, we will all gladly be converted, and live with you.' Jonathan and Jonas also bore ample testimony to the truth of what we had spoken, and their words seemed to make a deep impression on all their countrymen. Uttakiyok was above others eager to express his wish that we might soon

make a settlement in the Ungava country. Five of the fourteen families who mean to reside here next winter are from Eivektok."—p. 75.

On the first of September, they took their leave of South river, not without every expression of regret and attachment from the natives, who, with a generous benevolence not to be surpassed in the refined countries of Europe, called after them, 'Come soon again, we shall always be wishing for you.' Their homeward voyage was more quick and prosperous; and on the 4th of October, they reached Okkak, after having performed a distance of from 1200 to 1300 miles.

The Moravian style, throughout the whole of their narrations, is lucid and perspicuous; replete with the phraseology of Scripture. It has a certain air of sweetness and gentleness about it, which harmonizes with all our other associations which regard this interesting people. With all their piety they mingle a very lively interest in the topics of ordinary travellers; and as the single aim of all their descriptions is to be faithful, they often succeed in a clear and impressive definition of the object which they wish to impress upon the imagination of the reader. This applies in particular to their sketches of scenery described in language unclouded by ostentation, and singularly appropriate to the subject of which they are treating. There is not the most distant attempt at fine writing. But if the public attention were more strongly directed to the productions of the United Brethren, and if the effect which lies in the simplicity of their faithful and accurate descriptions were

to become the subject of more frequent observation, we should not think it strange that their manner should become fashionable, and that something like a classical homage should at length be rendered to the purity of the Moravian style.

However this be, it is high time that the curiosity of the public were more powerfully directed to the solid realities with which these wonderful men have been so long conversant. It is now a century since they have had intercourse with men in the infancy of civilisation. During that time, they have been labouring in all the different quarters of the world, and have succeeded in reclaiming many a wild region to Christianity. One of their principles in carrying on the business of missions, is, not to interfere with other men's labours; and thus it is that one so often meets with them among the outskirts of the species, making glad some solitary place, and raising a sweet vineyard in some remote and unfrequented wilderness. It may give some idea of the extent of their operations, to state that, by the last accounts,* there are 27,400 human beings converts to the Christian faith, and under Moravian discipline, who but for them would at this moment have been still living in all the darkness of Paganism! Surely when the Christian public are made to know that these men are at this moment struggling with embarrassments, they will turn the stream of their benevolence to an object so worthy of it, nor suffer missionaries of such tried proficiency and success, to abandon a single establishment for want of funds to support it.

* In 1815.

But apart from the missionary cause altogether, is not the solid information they are accumulating every year, respecting unknown countries, and the people who live in them, of a kind highly interesting to the taste and the pursuits of merely secular men? Now much of this information has been kept back for want of encouragement. The public did not take that interest in their proceedings, which could warrant the expectation of a sale for a printed narrative of many facts and occurrences, which have now vanished from all earthly remembrance. It is true, we have Crantz's History of Greenland: and we appeal to this book as an evidence of what we have lost by so many of their missionary journals being suffered to lie in manuscript, among the few of their own brotherhood who had access to them. We guess that much may yet be gathered out of their archives, and much from the recollection of the older missionaries. Had it not been for the inquiries of that respected individual, Mr Wilberforce, we should have lost many of these very interesting particulars, which are now preserved in the published letters on the Nicobar Islands, and these written by the only surviving missionary, after an interval of twenty-five years from the period of the actual observations. Surely it is not for the credit of public intelligence among us, that such men and such doings should have been so long unnoticed; and it must excite regret not unmingled with shame, to think that a complete set of their periodical accounts is not to be found, because there was no demand for their earlier numbers, and they had no encouragement to multiply or preserve them.

ON

THE STYLE AND SUBJECTS

OF

THE PULPIT;

BEING THE

SUBSTANCE OF AN ARGUMENT

CONTRIBUTED TO

"THE CHRISTIAN INSTRUCTOR"

IN 1811.

ON THE STYLE AND SUBJECTS OF THE PULPIT; BEING THE SUBSTANCE OF AN ARGUMENT CONTRIBUTED TO "THE CHRISTIAN INSTRUCTOR" IN 1811.

The public taste has of late years undergone a considerable change in works of imagination. The fictitious characters have become more natural; the story is a nearer imitation of real life; and the moral far more applicable than ever to the existing state of manners, and the actual business of society. Whatever may be the cause, the fact is undeniable. We are less disposed to sympathize with those high-flown sensibilities, which, however beautiful in fiction, are seldom exemplified in the every-day scenes of human experience. The popular taste is more a business taste than before. It runs less upon finery, and more upon plain and familiar usefulness. The men and women of our most popular novels bear a closer resemblance to those characters which we meet every week at our markets, and converse with at our tea parties; and the poetry of a late fashionable school, derived its chief currency from the growing taste of the public for the truth and simplicity of nature.

In the volume before us,* we perceive something like the application of the same principle to a composition of piety. The chief aim of the

* The work reviewed in this paper was Dr Charters' Sermons.

writer is truth and perspicuity; and in the prosecution of this aim, he gives up every thing that is calculated only to signalize and display himself. There is no superfluous expression, no ambitious oratory; he is always sure to take the line of shortest distance to the point he is going to. He expends all his strength on the idea; after which he has no other care, than to express it with clearness and effect in the fewest possible words. He never aspires after mere gracefulness of composition; and, in his exclusive attention to what is useful, appears quite indifferent to the flow of his periods, and the musical construction of his sentences. We cannot look for any thing like harmony in this aphoristic style of writing, where correctness takes at all times the precedency of ornament, and the elegant is sacrificed without remorse, whenever it would pervert or enfeeble the rigorous accuracy of the meaning.

It is not merely in point of expression, but in the choice of his subject, and the manner of treating it, that this author strikes out a path for himself, and stands distinguished from all popular and prevailing example. His great aim is to bring forward Christianity to the walks of ordinary business, and to send home its moral principles to the understanding and experience of ordinary men. Some would say, that he *brings down* Christianity to ordinary business; as if Christianity were degraded by such an application, and as if human life, in all its minuteness and variety, were not the proper theatre for the display and exercise of Christian principles. The author before us seems to have caught the

true practical spirit of the New Testament, and to have aimed at the revival of that substantial style, which, however often exemplified in the discourses of our Saviour, has been suffered to run too much into idle speculation and controversy on the one hand, and into cold uninteresting generality on the other. He carries out religion from the house of prayer into the shop, the market, and the family. This imparts a secular tone to his performances, which is certainly not very usual in a composition of piety; but the true and the useful seem to be the favourite, if not the only, objects of this respectable writer. In the prosecution of these objects, there is, at times, a minuteness of application, which some will deem low and familiar; a plainness of expression, which some will term vulgar and slovenly; and even a simplicity, which, to some tastes, may appear to border upon childishness, and be somewhat allied to that overwrought simplicity which runs through the phrase and sentiment of Mr Wordsworth, and which for a time disgusted the public even with his more meritorious poetry.

But there is still another point of resemblance betwixt these two writers, in their very different departments of literary exertion. In neither of them is the simplicity which we are now talking of,—the simplicity of weak and incapable minds. Both make a voluntary descent from the natural level of their powers and attainments. In the volume of Dr Charters we meet with frequent displays of an understanding of the higher order; where there is often great depth of observation, and great vigour and brilliancy of eloquence, the occa-

sional glimpses of a mind enriched with various literature, and which can appeal to the profoundest principles of political science, when they give effect or illustration to the lessons of the Christian morality. In a word, his is not the simplicity of impotence. It is a simplicity assumed upon taste, and upon principle; and founded upon the maxim, that ornament is at all times to be sacrificed to truth, and perspicuity of observation. This is an object he never loses sight of, though it should land him at times in the trite, the inelegant, or the untasteful. He adheres to it with all the vigour of a true practical philosopher; and, in his exclusive preference for what is useful, suffers no example to restrain him from bringing forward truth however homely, and experience however minute, and however familiar.

Dr Charters has taken occasion, in the first sermon in the volume before us, to announce his peculiar ideas upon this subject.

"To be plain, and memorable, and earnest," says he, "are the chief requisites in the style of a practical treatise.

"Labour is well bestowed in making the principles of religion plain; and they only who have tried to instruct the ignorant, know how much labour it requires, and how often the man of taste must deny himself; blunting the edge of his wit, dropping the graces of composition, breaking his large round period in pieces, making vulgar similes, and using words which shock the critic. When the labour of explanation is accomplished, the merit of the labourer does not appear, and credit is seldom given him for his condescension and self-denial.

"Works of taste are composed to please; but the object of religious instruction is more serious and severe; it is to undeceive, to reclaim, to conduct in a

steep and thorny path. Taste and imagination revolt, leaving reason and the heart to ponder. 'The orator (says D'Alembert) sacrifices harmony, when he would strike by things; justness, when he would attract by expression.' This may be a good rule for the academy; but the sacred orator will never make the last of these sacrifices, and the first he will not account a sacrifice.

"Earnestness supersedes the use of ornaments, and declines them. In entering a cottage to give counsel and comfort, your fine clothes and fine language would disconcert rather than ingratiate. A familiar, serious, earnest manner is enough. Richard Baxter often introduces in his writings such objections, and doubts, and temptations, and fears, as had been proposed to him in private, and answers them as he did to the proposer. This gives to his style a character of truth and life. The language of conference about incumbent duties and trials, though proscribed by the critics as *colloquial*, is well adapted to religious instruction. It is opposed to an erroneous fastidious conceit about the dignity of pulpit composition. It is doing for the Gospel what Socrates did for philosophy, bringing it from the clouds to the earth; from the region of fancy to the abode of conscience; from hidden mysteries to the affairs of men; transforming it from a theatre of eloquence into a rule of life."

But a sermon, written on the above principle, does not appear to us to be exclusively addressed to the poor and the ignorant. It must be observed, that there is a very wide distinction betwixt a truth in practical morality, and a truth that is exclusively addressed to the understanding. In the latter case, the object, in announcing the truth, is gained, if it be understood. In the former case, that the object be fulfilled, the truth must not merely be understood, but acted upon. We could forgive the contempt of a profound mathematician, when he turns aside from some humble performance of the

school-boy elements of his science; but that can by no means justify the indifference of the most exalted genius upon earth, when he turns aside from a performance that gives him a clear and simple exposition of his duty, merely because there is nothing in it to stimulate and exercise the powers of his understanding. Our sole object in reading a sermon, is not to rectify or inform our judgment: it is also to fill our minds with an habitual sense of duty, by the frequent recurrence of its attention to principles, which, in themselves, are clear and undeniable, but which, if not always present to the mind, leave it a prey to the inroads of vice, and licentiousness, and folly. When one man tells another his duty, it is not to protect his understanding from the sophistry of a false argument,—it is to protect his conduct form the still more bewildering sophistry of passion and interest. It is not to teach him what he did not know, and did not understand. The principle may be acquiesced in the moment that it is proposed; and has, in all likelihood, been acquiesced in a thousand times before. Still this does not supersede the usefulness of telling it over again. A moral principle, to exert any efficacy upon the conduct, must be present to the mind at the moment of deliberation. It is not enough, that in some former exercise of our understanding, this principle was attended to, and considered, and acquiesced in, and added to the list of our intellectual acquirements. It must be something more than understood. It must be attended to. It must be at all times in readiness for actual service, and ever prone to offer itself as a powerful and controlling element in the

contest, which so often arises betwixt the opposite principles of our constitution. When we read a sermon, we sit down to it as an exercise of piety. We may meet with nothing which we did not know, and be told of nothing which we did not understand. It may add nothing to our speculation, but it will fulfil its chief aim, if it adds to our practical wisdom; if it gives our mind a steadier and more habitual direction to the principles of good conduct; if it adds to the promptitude with which we can summon up the suggestions of duty, to restrain and regulate our footsteps in the path of life, and arrest the rapidity of those erring and irregular movements, into which the turbulence of this world's passions is so ready to transport us.

We can conceive a philosopher to have made the study of human nature the business of his life, and to have even enlightened the world by his profound and accurate speculations on the different principles of our constitution. It is well known, that this does not prevent these principles, as they exist in his own mind, from being actually in a high state of disorder, and that the speculative wisdom which can trace the law of their operation, is totally different from that practical wisdom which can control their violence, and maintain them in an entire subordination to his sense of propriety. It is perfectly conceivable that, accomplished as his mind is in the science of its own character and phenomena, it may lose the direction of itself in the collisions of actual business, and exhibit the humiliating spectacle of weakness, and wickedness, and folly. Suppose him to be engaged in the management of

some important affair, which is in danger of miscarrying from the misguided violence of his temper. Is there any thing misplaced or superfluous, we would ask, in a friend taking him aside and entreating him to be calm? It is vain to say, that he has attended profoundly to the nature and effects of anger, and that he knows this part of our constitution better than any of his advisers. In spite of this circumstance, it would be looked upon as quite natural, quite in place, for an esteemed or confidential acquaintance to enter at large into the necessity of maintaining the discipline of his temper, and the mischief that would proceed from indulging it, even though in the whole course of his explanation, he was not to appeal to a single principle which had not been better explained, and more eloquently expatiated upon by our profound and philosophical moralist. It is not that he does not know his duty, but that, in the rapidity of his feelings, he is apt to forget, and needs to be reminded of it. It is, that his sense of duty is apt to be overpowered by the violence of his passions, and that to prepare him for the contest, we must strengthen his sense of duty, both by recalling his attention to it, and by applying that kind of authority which an earnest and sincere friendship usually carries along with it.

The sermon, which lays before us a simple exposition of our duty, stands precisely in the situation of such a friend. It is not that we are ignorant of our duty, but we find, that a frequent recalment of our mind to its simple and undeniable maxims, has the actual effect of imparting a greater

steadiness to our conduct, and forms a useful part of moral and religious discipline. There is a difference between mistaking our duty and losing sight of it. The object of a sermon is to heal not the former, but the latter infirmity of our constitution, —not so much to enlighten us in the knowledge of our duty, as to enable us to keep it more constantly in view, that it may be ever present to the mind, and exert an habitual authority over the unruly passions and principles of our nature. We find, in point of fact, that the frequent direction of our mind to the duties and principles of conduct, is an improving exercise; and that a volume of sermons is a very effectual instrument for giving it this direction. It may neither regale the imagination, nor add a single truth to the list of our intellectual attainments; but it accomplishes its chief purpose, if we rise from it with a heart more penetrated with a sense of its religious obligations, and disposed to yield a readier submission to the authority of conscience and of scripture.

Upon these considerations, a plain volume of sermons is a useful manual, not merely for the peasant, but for the philosopher. We do not say, that it will help him in the business of philosophy, any more than that it will help an artificer in the processes of workmanship. But it will help him in an object which should be as dear to him as to any brother of the species; it will keep alive the vigilance of his moral principles; nor can we conceive a more interesting picture, than a man of science, rich in all the liberal endowments of a university, giving a holy hour to the culture of his

heart, and to the truest of all wisdom, the wisdom of piety.

But it would not be altogether accurate, to characterize the volume before us as a plain volume of sermons. There is a great deal of very plain observation to be met with; for what is or what ought to be, more familiar to the understandings of all than the practical lessons of morality? It seems to be the maxim of Dr Charters, to tell all the truth, and nothing but the truth; and in steady obedience to this maxim, he neither shrinks from what is trite and familiar, nor does he ever abandon the useful, in pursuit of the profound, the ingenious, or the elaborate. But in telling *all the truth*, there is an occasional call for a higher kind of effort, and it is an effort to which this respectable author proves himself fully equal. The great principles of duty are obvious and accessible to all; but it sometimes happens, that the judicious application of these principles requires all the effort and ingenuity of a mind, that is much cultivated in the experience of human affairs. Dr Charters, in a former publication, observes; "Children of the poor often unite to inter a parent decently: it is a becoming and commendable testimony of respect; but it is still more commendable to minister to them in age and sickness: a few bottles of wine are of great use in the decay of life, and are better bestowed as a cordial, than as a mark of honour." We have heard this called low, but we confess that we see nothing in it, but the same homeliness and vigour of practical wisdom, which made Franklin so illustrious, and that we

like the man, who, in his exclusive preference for the useful, will tell the truth as it stands, and lay aside ornament and superfluity, as fit only for the amusement of children. This same author can discuss the poor rates, upon the most liberal principles of political economy. He can shape his argument to the spirit and philosophy of the times; and, in the great object of illustrating the morality of the New Testament, he exhibits all the compass and cultivation of a mind, that is awake both to the events of public history, and to the very latest discoveries which have been made in the progress of philosophical speculation.

But it is high time that Dr Charters should speak for himself. The volume before us consists of four sermons. It is a new edition, and different from a former work consisting of two volumes, and which has been in possession of the public a good many years. We confine our extracts to the volume before us, as exhibiting a very fair specimen of the characteristic manner of the author. His first sermon is upon *alms-giving;* and in the substantial maxims which he advances upon the direction of our charity, affords us a most refreshing contrast, to that sentimental and high-wrought extravagance which sparkles in the poetry and eloquence of our fine writers. The author never forgets, that it lies within the province of virtue not merely to feel, but to do,—not merely to conceive a purpose, but to carry that purpose into execution,—not merely to be overpowered by the impression of a sentiment, but to practise what it loves, and to imitate what it admires.

"Compassion, improperly cultivated," says he,

"springs into a fruitless sensibility. If a brother or sister be naked, and destitute of daily food, and if you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful for the body; what doth it profit? To enter the abodes of the wretched; to examine wants, and debts, and diseases; to endure loathsome sights and smells within the sphere of infection; to give time, and thought, and hands, and money: this is the substance, not the shadow of virtue. The pleasures of sensibility may be less, but so is the danger of self-deceit which attends it. Deathbeds, in the page of an eloquent writer, delight the imagination; but they who are most delighted, are not the first to visit a dying neighbour, and sit up all night, and wipe off the cold sweat, and moisten the parched lip, and give easy postures, and bear with peevishness, and suggest a pious thought, and console the parting spirit. They often encompass the altar of virtue, but not to sacrifice.

"Extreme sensibility is a diseased state of the mind. It unfits us to relieve the miserable, and tempts us to turn away. The sight of pain is shunned, and the thought of it suppressed; the ear is stopped against the cry of indigence; the house of mourning is passed by; even near friends are abandoned, when sick, to the nurse and physician, and when dead, to those who mourn for a hire; and all this under pretence of fine feeling and sentimental delicacy. The apples of Sodom are mistaken for the fruit of Paradise.

"Compassion may fall on wrong objects, and yet be justified and applauded. One living in borrowed affluence becomes bankrupt. His sudden fall strikes the imagination; pity is felt, and generous exertions are made in his behalf. There is indeed a call for pity; but upon whom? Upon servants, who have received no wages; upon traders and artificers, whose economy he has deranged; upon the widow, whom he has caused to weep over destitute children."

There is something in all the performances of Dr Charters, that forcibly reminds us of the moral

essays of Lord Bacon. If the reader is not repelled at the outset by the abruptness of his sentences, and the occasional homeliness of his phraseology, he will find in the sermons before us a rich vein of originality and just observation. His taste is perhaps too exclusively formed upon the older writers; and in his well-founded admiration of what may be called the *sturdiness* of good sense, and judicious reflections, he seems to look upon the mere embellishment of language as finical and superfluous, and calculated only to amuse a puny and degenerate age. We regret this the more, that it creates a prejudice against him at the outset. Not but that we have all faith to repose in the maxim of *magna est veritas, et prevalebit;* but we lament that even a temporary barrier should have been raised betwixt the public mind, and that excellent sense which is so well calculated to purify and enlighten it. Dr Charters is entitled to a distinguished reception in the best company, but he has neglected the means of obtaining for himself a ready introduction. There is nothing in his air or first appearance that is at all calculated to announce his pretensions. It will take a time before these pretensions are thoroughly appreciated, though we have no doubt that the time is coming; and even after it arrives, he will be somewhat like certain philosophers of our acquaintance, who, without the air or the habiliments of gentlemen, have at length extorted an acknowledgment of their importance, and are, upon the reputation of their more substantial accomplishments, admitted into the society of elegant and well drest fashionables.

But this is all a question of taste, and it must never be forgotten, that of every species of composition, the popularity of a sermon should be the least dependent upon its fluctuations. The aim of poetry is to please. The aim of a sermon is to instruct, and its chief excellence consists in the soundness of these instructions, and in the clear and familiar manner with which it sends them home to the conscience and experience of its readers. We can conceive that the exploded phraseology of the older writers may again become fashionable, and that the public, in a fit of disgust at the flippancy of a superficial age, may recur for a time to that homeliness of language, with which it associates the manliness of a Bacon, a Barrow, a Butler, and an Atterbury. We think little of the strength of that man's philosophy, who would suffer the uncouth exterior of the above compositions to repel him from the sense and judicious observation which abound in them. And we fear that little can be said for the strength of that man's piety, who would turn in disgust from such a volume as that before us, merely because it failed to regale his fancy by the brilliancy of its images, or to lull his ear by the smoothness and harmony of its clauses. So long as principle and philosophy exist, the impressiveness of truth must prevail over the graces and embellishments of fine language. The latter is perpetually varying, but the former is immutable as the laws of our constitution, and lasting as the existence of the species.

We give the following specimen as an example of the practical and familiar manner of Dr Charters.

"Every passion justifies itself, and arguments are opposed to alms-giving.

"*I may do what I will with mine own, and no one has a right to dictate.* But you can examine yourself, and think of the account which must hereafter be given of what is your own.

"*I have children to provide for.* Inquire, if there be bounds in providing for a family; if alms be a kind of riches which lay a good foundation for the time to come; and whether your children are like to profit most by the savings of avarice, or by the odour of a good name, and the blessing entailed by Providence on the posterity of the merciful.

"*I have a rank to keep, and the money expended does good to labourers, though not precisely in the form of alms.* The rich man in the parable, who was clothed with purple and fine linen, and fared sumptuously every day, could plead, that the furnishing his fine cloth and sumptuous fare did good to labourers; for it does not appear that he was an oppressor, or unjust.

"*The poor get enough from those who are better able to give.* You will find, upon inquiry, that the poor still have wants, some of which you may be able to supply. The alms-giving of others will not justify your neglect. Every man must prove his own work, that he may have rejoicing in himself alone. If you give no alms of such things as you have, none of these things are clean to you.

"*When I grow rich, I will be charitable.* If you are charitable in such ways as are now in your power, there is hope; but riches do not cure a worldly mind. The sin of covetousness, and the spirit of alms, are found in a low estate. Affections may fix on a cottage, or a little field: the heart may cling to a small sum; for a mess of pottage, the birthright that is despised will be sold. There may be a *willing mind* in the widow, whose possession is two mites; in the labourer, who spares part of his wages for those who cannot labour; in one who reaches a cup of cold water to the thirsty. *She has done what she could,* was the praise of Mary of Bethany. 'You have one maid,' said William Law to a devout lady, 'she is under your care, teach her the

Catechism, hear her read, exhort her to pray, take her with you to church, persuade her to love the divine service as you love it, edify her with your conversation, fill her with your own notions of piety, and spare no pains to make her as holy and devout as yourself.' "

Now, all this is true; it is important, and must be appreciated by every heart that is anxious to be reminded of its duties. Some would call it insipid, though we cannot conceive how this should be the feeling of those who are rightly impressed with the magnitude of the subject, and who sit down to a sermon, with the fair and honest anxiety of giving new vigilance and direction to their moral and religious principles. In the language of Paul, it is right that we should become all things to all men, that we may gain some; and if a single proselyte can be gained to the cause of righteousness, by the embellishments of elegant literature, let every attraction be given to the subject, which taste and elegance can throw around it. But let it be remembered, that these attractions have no influence over the vast majority of the species, and that the only impression of which they are susceptible, is that wholesome and direct impression which a clear and simple exposition of duty makes upon the conscience. Let it further be remembered, that even among the cultivated orders of society, the appetite for mere gracefulness of expression is sure, in time, to give way to the more substantial accomplishments of good sense and judicious observation; and that, in every rightly constituted mind, the importance of what is true, must carry it over the allurement of what is pretty, and elegant, and fashionable.

The following extract, on the precautions which

are necessary in the prosecution of a good work, affords a specimen of the manner in which Dr Charters applies the lessons of a sound and experimental wisdom to the elucidation of his subject.

"Do not omit, or slur over, professional labours, for a labour of love. You may be censured for not listening to a tale of woe; and let the censurer, who has time, investigate the truth and falsehood of woeful tales, and begging letters, and the use or abuse of subscription papers; but if your time be occupied with incumbent duties and real beneficence, you are above the region of sentimental clouds and vapours.

"Be discreet in soliciting for your favourite charity. Others may have objects equally useful, to which their alms are devoted. They may not be in circumstances to give, and yet too facile to resist importunity; they may come to mark and avoid you as impertinent and obtrusive. It is the safe and desirable course, at least for a quiet man, to interest himself in some charity which he can accomplish, without troubling other people.

"Consult your own temper: if it be extremely modest, you are not qualified to scramble for the power of patronage, or solicit for friends, or pry into secret wants, or to be officious. Inquire what good work may fall in with your constitutional temper, and not *force the course of the river*. Father Paul, when pressed on the subject of the reformation, said, God had not given him the spirit of Luther. They who have bold, unembarrassed confidence in their own powers, are fittest for public usefulness.

"Take care, that meekness be not lost in the ardent pursuit of charity. One is apt to overrate the good object upon which he has set his heart, and to resent the opposition it may meet with from the ill-natured and selfish, or from those who have not the same conviction of its importance and utility. Keep your temper. From opposition, and final disappointment, you may reap patience, and meekness, and humility; and these, as well as alms, are treasures in heaven.

"Guard against every thing like unfairness; against concealing or disguising facts, and taking sensibility by surprise; against forwarding a good work by any indirection. It is of more importance, that integrity and uprightness be maintained, than that good works be multiplied."

There is a most unfortunate distinction kept up in the country betwixt moral and evangelical preaching. It has the effect of instituting an opposition where no opposition should be supposed to exist; and a preference for the one is, in this way, made to carry along with it an hostility, or an indifference to the other. The mischief of this is incalculable. It has the effect of banishing Christianity altogether from the system of human life; and the familiar business of society, which takes up such a vast majority of our time and attention, is kept in a state of entire separation from those religious principles, which are so well calculated to guide and to enlighten it. The effect is undeniable. If the main business of religion is performed not in the world, but away from it; if the labour of the week days is not supposed to bear as intimate a connexion with religion as the exercises of the Sabbath; if the conduct of man in society does not come as immediately under the cognizance and direction of religious principles as the devout preparations of solitude; then by far the greater part of human life is lost to religion: and that noble principle which should exert an undivided sway over every hour and minute of our existence, is restricted in its operation to those paltry fragments of time which we can hardly extort from the urgency of our secular occupations.

There is a party of Christians who have the

name of zeal, and who have even its sincerity, and yet, in point of fact, have done much to detract from the importance of religion, by keeping it at a distance from the familiar and every-day scenes of human society. They have offered it precisely the same kind of injury which the dignity of a monarch sustains by the dismemberment of his territories. They have narrowed that domain over which the authority of religious principle ought to have extended. Instead of vesting in religion a right of dominion over the whole man, they have restricted it to a mere fraction of his time, and his employment, and his principles. With the appearance of maintaining the elevation of religion, they have, in fact, degraded it from its high and undivided empire. They have confined its operations to a little corner in the life of man, instead of allowing it a wide and unexcepted authority over the whole system of human affairs.

On the other hand, there is a party of Christians who expatiate, in high terms, upon the morality of the gospel, while they disown the power, and humility, and unction, of its peculiar doctrines. But to disown, or even to admit with a cold and unfeeling negligence, a single doctrine of the New Testament, is to forget its authority as a revelation from heaven. It is an approach to Deism. It is to take away from morality all that power and influence which it derives from religion. It is to expel from it the sanction of God; for where do we learn that the morality of the gospel has the sanction of heaven, but from the gospel itself? and how can we respect its lessons, if we withhold the cheerful and unqualified submission of our under-

standings from the authority of any of its doctrines?

Now, it is the happy combination of evangelical piety, with the familiar, wholesome, and experimental morality of human life, which, to our taste, constitutes the peculiar charm and excellence of the sermons before us.* Dr Charters, in spite of the secular complexion that his continued reference to the business of life imparts to his performance, sustains through the whole of it the true unction of the apostolical spirit. The morality of the sermons before us never degenerates into a mere system of prudence, or into virtue reposing upon its own charms, or its own obligations: It is virtue resting upon revealed truth, and animated by the life and inspiration of the gospel. The author of these sermons looks upon human life, not merely with the eye of a wise and philosophical moralist; he looks upon it with the eye of a Christian, and transfuses the sanctity of the evangelical spirit into the most minute and familiar occurrences. As we move along, we feel ourselves not merely in the hand of an instructor, whose sense and experi-

* We certainly could have wished, that the peculiar doctrines of the gospel had been more explicitly noticed; that we had not merely been able to recognise their influence throughout the practical discussions of the volume, but that they had been more openly announced, and more emphatically stated. In our author's pages, indeed, we observe such a spirit pervading them, as nothing could have infused but a strong and decided impression of Christian truth. But, to give a prominency to that truth, to bring it particularly, and broadly, and frequently into view, is attended with great advantages, independently of its immediate effect on the instructions in which it is exhibited. And though we entirely disapprove of that ostentatious way in which some bring forward the characteristic truths of Christianity, we are persuaded that the other extreme of keeping them very much out of sight, is not justifiable on any good ground.

mental wisdom will guide us with safety and propriety through the world. We feel as if we were in the hands of a father or evangelist, whose venerable piety gives an air of sacredness to the subject, who consecrates the ground on which we are treading, and makes it holy. This, combined with the simplicity of his language, and his frequent allusions to scripture, has the effect of imparting a very decided feature of *Quakerism* to the whole of his compositions. In saying this, we do not conceive that we annex ridicule or discredit to the performance. All that we intend is aptly to characterize; and, in an age like the present, when piety is so prone to run into fanatical extravagance, and morality is ready to disown all that is peculiar or authoritative in the Christian revelation, we think it no small praise to be assimilated to a set of men who, with all the apostolical simplicity of the first Christians, have, notwithstanding several erroneous tenets in their religious system, exemplified, in so striking a degree, by their mild and respectable virtues, the power and the practice of the gospel.

The following extract from his second sermon, on the duty of making a testament, may serve to illustrate the above observation.

"A solemn deed, which transfers our momentary interest in the things of time, reminds us that they are not our chief good. Perhaps there are few moments of your life when you are more loosened from the world, than the moment of subscribing a testament. The soul, amidst strong attachments to the world, needs such loosening. The young acorn enclosed in a husk, and adhering to the stem, resists the scorching of the sun and the shaking of the wind, but it is gradually ripened by the sun and loosened by the wind, till it be ready to drop into the earth, that it may rise again an oak of

the future forest. Things inanimate and passive, in their progress, are only figures of the destiny of man. it is man's prerogative to co-operate in his progress, and predispose himself for his future high destination. A deed of conveyance disengages and elevates the heart. I have determined whose all these things shall be; but what is my portion? My heart and flesh shall faint and fail, but God is the strength of my heart and my portion for ever.

"The last transaction of life would be but little interesting, were our prospect bounded by the darkness, and solitude, and forgetfulness of the grave; far from anticipating the evil day, we would consign to oblivion the past and the future. It is immortality brought to light by the gospel, which gives an importance, an interest, and a dignity, to the concluding scenes of life. These are not only observed and remembered by men who survive, and who are soon to follow; they are also recorded in the book out of which the dead will be judged. We act as on a theatre, where God and angels are spectators, and a crown of life is the prize. We feel a powerful and permanent motive, throughout life and at death, to be faithful in the few things now committed to our charge, *to live unto the Lord, and to die unto the Lord.*"

We regret that our limits do not allow us to indulge in any further extracts from this interesting performance. At the close of the volume, we have an Appendix, in which the author gives us a short exposition of different texts of Scripture, in pursuance of an idea of Lord Bacon's.

"We find," says his Lordship, "among theological writings, too many books of controversy, a vast mass of what we call positive theology, and numerous prolix comments upon the several books of Scripture; but the thing we want and propose is, a short, sound, and judicious collection of notes and observations upon particular texts of Scripture, without running into common place, pursuing controversies, or reducing these notes to artificial method, but leaving them quite loose and native."

ON THE

DIFFERENCE

BETWEEN

SPOKEN AND WRITTEN LANGUAGE;

BEING

THE SUBSTANCE OF AN ARGUMENT

CONTRIBUTED TO

"THE ECLECTIC REVIEW"

IN 1816.

ON THE DIFFERENCE BETWEEN SPOKEN AND WRITTEN LANGUAGE; BEING THE SUBSTANCE OF AN ARGUMENT CONTRIBUTED TO "THE ECLECTIC REVIEW" IN 1816.

THERE are many of the constituents of spoken eloquence that cannot be imbodied into a volume, or offered to the notice of the public eye through the medium of authorship. There are the tone of earnestness which may be heard, and the manner of sincerity which may be witnessed, and the eye of intelligent sensibility which may be seen, and the vehemence of an impassioned delivery which may be made to stimulate and to warn the spectators, and all that significancy of gesture and of action, which carries in it a real conveyance both of meaning into the understanding, and of affection into the hearts, of those who are listening to some exhibition of oratory,—every one of which may tell most eloquently and most powerfully upon an audience, and yet neither of which can be introduced by any artifice of human skill within the limits of a written composition. We can insert nothing into a book, but bare words; and though it be true that even words without any accompaniment whatever, may express all the fire, and all the earnestness, and all the glow and intensity of feeling, and all the tone of intelligence to which we have just now adverted; yet it is also true

that there are many who possess all these attributes of the judgment and of the fancy, and who do not possess the faculty of putting forth the expression of them by the vehicle of a written communication. There are many who carry in their minds all the conceptions of genius, but who seem to want the one faculty of rendering them faithfully and impressively in written language—who can speak all their conceptions with adequate effect, and that too not merely because they have all the natural signs of communication at their command, but because such is the habit of their minds, that in the present extemporaneous workings of thought and of imagination, they experience a flow, and a facility, and an appropriateness of utterance, the distinct words of which, could they have been substantiated at the time in the indelibility of written characters, would have offered a lively impress of the talent which gave them birth; but which, in the cool and deliberate efforts of composition, they find, from a single defect either of practice or of original constitution, they are not able to create anew or to recall.

Written language is an expedient framed to meet the infirmities of our present state; and in a more perfect condition of being, it is conceivable that there may be no use and no demand for it. It is the immortality of our nature which makes it necessary for the purpose of stamping upon durable records the wisdom of one generation and transmitting it to another; and it is through a defect in the faculties of memory and imitation, that we are not able to send to a distance the products of

a powerful and original mind, by the living conveyance of oral testimony. Just conceive these distempers of the species to be done away, and the faculty of writing would no longer be necessary to establish either a distant or a posthumous reputation. And this may lead us to perceive upon how slender a distinction it is that such a reputation *is* earned by some, and is utterly placed without the reach and the attainment of others; and how for the few names that have come down to posterity, as marking out the most able, or the most profound, or the most eloquent of our race, there may be thousands who possessed every one of these attributes as richly and as substantially as they, but who, now personally withdrawn from us, have no place whatever either in the praise or in the remembrance of the world.

There is one circumstance additional to all we have enumerated, which serves to widen the distinction between the effects of his spoken and of his written eloquence, when a preacher of sermons becomes an author of sermons. There is generally a strong disposition on the part of a people, to cherish a cordiality and a kindliness of good-will towards their minister. Conceive then a minister not merely to have done nothing to forfeit the attachment of his hearers, but every thing to enthrone himself in their hearts, and so to have cultivated the duties of the pastoral relation, as to have become an object of devoted and enthusiastic regard to all his congregation. Here is a peculiar source of impression with which the public at large cannot possibly sympathize. They cannot

be made to feel like his own people the personal worth of him who is addressing them, nor to kindle at the warmth of his known and affectionate anxiety for their best interests, nor to be grateful for his unwearied kindness to themselves and their families, nor to read with indulgence what they are sure has flowed from the inspiration of fervent piety, nor to associate with the composition all that weight of authority which lies in the character of him who gave it birth, nor to hear the voice and perceive the expression of an unquestionable friendship throughout all its pages. In these circumstances a congregation is not to wonder, if the suffrage of the public voice shall not altogether harmonize with the acclamations of their loud and sincere popularity; or if they who are in full possession of all those accompaniments which give an aid and an energy to every sentence of the volume that has been presented to them, shall both feel its merits and sound its eulogies far beyond the pitch of its distant and general estimation.

This circumstance may serve to explain the cause of the multiplicity of those volumes of sermons which are annually presented to the world. But it will do more than explain, it will also justify this multiplicity. However little the community at large may be attracted by the nakedness of the written composition, it comes to the people who heard it with the force of all those associations which gave their peculiar effect to the spoken addresses of their minister. They read the volume differently from others; for they read it with the recollection upon them of the tone, and the

manner, and the earnestness, and the impassionate vehemency of its author. They read it with the whole impression of his personal influence and character upon their minds; and this renders the volume a more useful and a more affecting memorial to them, than it ever can be to the public at large. And this is a reason that, apart from general advantage altogether, volumes of sermons should be frequently published for the good of the congregation in whose hearing they were delivered. It is true that the tameness of many sermons, and the exceeding frequency of their appearance before the eyes of the world, have served to vulgarize and to degrade them in the common estimation; but the benefit they confer on those to whom their author is endeared by the ties of long and affectionate intercourse, much more than compensates for that humble rank on the field of general literature, to which this class of compositions has now fallen.

These remarks by no means apply in their full extent to the volume that is now before us.* It possesses undoubted claims on the general attention of the public; but the deductions to which we have now adverted, must in a greater or less degree be made from every book of sermons. And accordingly we cannot but remark of the present volume, that however high and however well founded its claims may be, it does not in our judgment present to the world at large an adequate impress of that power of conception, that richness of fancy, that versatility of illustration, that decisive boldness of announcement, that warmth of pastoral tender-

* The work reviewed in this paper was Dr Jones' Sermons.

ness, and even that capability of impressive and significant language, which we know the Author to possess, and by the weekly display of which he so often transports and overpowers the sensibilities of his own congregation. We trust that the work before us will stand high in general estimation; but we think that on the strength of the above remarks we may say with certainty of the sermons, that they will not occupy the same rank in general authorship, which they do in the esteem of those who sit under the ministrations of Dr Jones, and bear witness to those rapid energies both of thought and of expression, which in the moment of delivery he brings so successfully into action.

This author is, in the whole style and substance of his sentiments, evangelical. It is quite clear from these sermons, that were he formally questioned as to his faith in the leading peculiarities of the Gospel, there is not one of them which he would not most firmly and most zealously recognise. And this may be ascertained in two ways;—either directly—by the precise and positive announcements which the Author makes upon the subject, or indirectly—by the obviously prevailing tone which his belief in the truths of the New Testament gives to all his remarks. Now, there is a numerous class both of readers and of hearers, who will not be satisfied, except on the first evidence, of the orthodoxy of him who addresses them. There is what we would call a morbid jealousy upon this subject; and the preacher, if conscious of its existence, will go out of his direct and natural way for the purpose of meeting and appeasing it. Nay,

such is the power of sympathy, that this jealousy on the part of others will often excite his own apprehensions; and, to ensure his own orthodoxy, he will constantly make the most obtrusive and ostentatious displays of it—fearful lest every sentiment should not be in express and visible subordination to the strictest principles of Calvinism. He will not venture to urge a single duty, without guarding the exhortation by an interposed remark about the doctrine of merit, or of spiritual influence; and thus labouring under the burden of the whole system, he will prosecute his tardy way through the fields of practical Christianity—incumbering himself with the task of bringing out into manifest and undeniable display, the consistency of all that proceeds from him, with the articles of the evangelical creed.

Now it would seem that a mature and established faith in these articles, would give rise to a freer and more spontaneous and untrammelled style of observation, both on the duties and on the truths of the Christian religion. They will come at length rather to be proceeded on, than to be made the subjects of distinct and repeated avowal. They will not be so frequently nor so systematically asserted as at first; because, altogether free from any conscious disposition on his own part to question the truth of them, a Christian author will take them up as unquestionable, and turn them to their immediate and their practical application. He at length loses sight of them as topics of controversy; and resting in them with a kind of axiomatic confidence, he will consider it as quite

unnecessary to vindicate or to avow them, or expatiate upon them, at every step in the train of his observations. In this way the train will get on more quickly, and the observations will be greatly more multiplied; a wider range will be taken by him, who, emancipated from all his fears and from all his scrupulosities, will feel himself at liberty to make a bold and immediate entrance upon every question of duty which presents itself, and to draw his illustrations from every quarter of human experience: and hence it is, that he will not be ever at the work of laying the foundation; but with a mind already made up on all the essential elements of the Christian faith, he will for that very reason be at large for a more extended scope, and be able to lay before his readers a richer and more abundant variety.

But we have dwelt sufficiently long on the preliminaries of the subject, and must now proceed to lay before the reader a few extracts from the book itself. Its Author appears to possess that mature and established faith, to which we have just alluded. All his perceptions are evidently those of an evangelical mind, but of a mind so habitually and so thoroughly imbued with the essential peculiarities of the New Testament, that they have long ceased to offer themselves in that questionable light, which tends to excite so much vehement asseveration about them, from less confident and less experienced theologians. And accordingly, one great charm of his sermons is, that they are altogether free from that rigidity of complexion, which the intolerance and the jealousy of system too often impart to the

performances of many Christian writers. He compromises no truth. He betrays no dereliction of the principles of that faith which was once delivered to the saints. Nay, when they form the direct topic of his expositions, he most fully and most earnestly contends for them. But instead of constantly labouring after the defence and establishment of these principles, he appears to give a far more effective testimony to their reality and importance, by assuming them, and adopting them, and conducting us at once to that subject which is more nearly and immediately allied to the text of Scripture he has fixed upon.

In the second sermon, on the Reward of receiving a Prophet, preached upon the introduction* of a minister among his people, we have the following sound and judicious advice to the people on the subject of their week-day intercourse with their clergyman.

"The object of his ministry, remember, is spiritual; and you receive him with the avowed intention of being assisted by him in forming your spiritual character. Take heed that you do not secularize him; for, if you do, the grand object of his settlement among you will be lost. Receive him to the hospitality of your families; but let not your table become to him a snare. Treat him as your companion and your friend; but never reduce him to the painful alternative of leaving your company, or compromising his character."—pp. 65, 66.

Dr Jones has long been considered as a master

* It is customary in Scotland, that on the first sabbath of a minister's connexion with his people, the forenoon service should be conducted by a clerical friend of his own, who on preaching an appropriate sermon on the duties of ministers and people is said to introduce the minister to his new congregation.

in the art of arrangement,—of constructing such a skilful and comprehensive frame-work of a discourse, as enables him, by the filling up of its separate compartments, to exhaust the text, and the subject embraced by it. And we are persuaded from the examples of this in the sermons before us, that he would offer an acceptable service to the public, by presenting to them his compendiary views of the many texts he has elucidated in the course of his lengthened and laborious ministry.

We have already prepared the reader for the freedom and the frequency of this author's descents into all the minute and actual varieties of human experience. In his sermon on the Benefits of Religious Worship to a man's own household, we are much pleased at the readiness with which he enters into all the relations of a family. He is we think very usefully employed, when he steps into these every-day scenes, and prosecutes his remarks on such familiar exhibitions of human life as the following.

"Men of an irreligious character generally rush into the married state, either from unjustifiable motives, or with too high ideas of the felicity which it ought to confer The natural consequence is, that they soon meet with disappointment. But, instead of imputing this, as they ought, to their own folly and rashness, they either unfairly lay the blame on the state itself, or ungenerously attach it to the person with whom they have entered into it. Hence, to the most idolatrous professions of attachment, succeed the most marked neglect, the most frigid coolness, the most brutish severity of temper, language, and conduct; the wife becomes the most miserable of mortals; and of all her misery her husband is the author. The religious man, on the

contrary, instructed by the doctrines of the gospel, will choose his companion for life from among those who fear the Lord; and towards her the predilection of judgment, and the affection of nature, are strengthened and improved by the principle of grace. His ideas of human felicity being corrected by the declarations of religion, and a sense of personal depravity, instead of disappointment, he experiences more real happiness in that state than his most sanguine hopes had anticipated. Well he knows, that in human beings perfect wisdom and goodness do not reside. Should he, therefore, discover in his wife a portion of that imperfection which enters into the character of every mortal creature, instead of alienating his affections, it will lead him to redouble his expressions of attachment and tenderness towards her. To love her person, to provide for her wants, to anticipate her wishes, to alleviate her pains, to prevent her fears, to raise her thoughts to heaven, to assist her in placing her confidence in the Rock of ages, to promote her happiness and joy, are the subjects of his unremitted attention and prayers. A man himself, of like passions with others, he will not escape his share of provocation and offence; but conscience before God and towards his wife, will lead him sternly and successfully to repel their influence."—pp. 109, 110.

"Although the head of a family, when religious, is its greatest blessing, yet if religion reign in its other branches, he will not be its *only* blessing. Another will appear, the next in order, and very little inferior in point of importance, in the wife, the mother, and the mistress. In her, if the meekness of Christ be added to the softness of her sex,—if the wisdom which is from above be added to natural sagacity and prudence,—if the love of God be combined with that to her husband, she will, by Divine grace, be an inestimable blessing to her family. She will soothe the cares of her husband, she will increase his substance, she will be a most effectual assistant in carrying on the instruction and government of the family, in which she will promote affection, regularity, and happiness; she will almost entirely bear

its cares, and prepare its joys; she will encourage the faith and hope of every individual within it, and will walk with them as an heir of the grace of life."—p. 117.

"Nor must the importance of servants in the estimate of family happiness, be at all overlooked, for when they are of such as fear the Lord, they are a signal blessing to the family. In vain are the most magnificent palaces erected at the most enormous expense; in vain are they stored with all the profusion which the possession of wealth can suggest, and adorned with all the grandeur which the pride of rank can justify; in vain are they surrounded with all the pomp of greatness, and distinguished as the resort of the fashionable and the gay;—with all these advantages, small, very small indeed, will be the comfort of their lords, if all the while the servants are perverse, vexatious, and dishonest."—pp. 118, 119.

But this author does not confine himself to any one range of topics. In some of his sermons he has selected a leading doctrine of Christianity, and in his illustration of it he gives his reader the full advantage of that bold and extensive style of thinking by which he places familiar truths in a new attitude and throws over them the light of novel and original illustration. He has escaped from that monotony of observation, into which the training of a scholastic orthodoxy has drawn so many of our theologians. He is uniformly scriptural; and it does not appear that he has uttered a single sentiment of which the most jealous and inquisitorial Calvinism can disapprove. But he betrays none of that fearfulness, none of that cautious keeping within the limits of a defined representation, which we suspect to have had a cramping and frigorific influence on much of our modern preaching. He expatiates with all the

freeness of a mind at ease on the subject of orthodoxy; not because he disdains or refines any one of its articles, but because, incorporated as they are with his general habit of thinking, he feels about them all the repose of a most secure and inviolable attachment. There is accordingly, even when employed upon some peculiarity of the Christian faith, little of the tone of controversy, and no anxious setting off of his own doctrinal accuracy, to be met with; but with a mind evidently cast in the mould of evangelical truth, he oversteps all the abridged and compendiary systems of theology, and feels himself free to expatiate on a rich and variegated field of observation.

The above remark was forcibly suggested to us by the perusal of that sermon in which Dr J. treats of the power of Christ to forgive sins. It has been denominated one of the greatest secrets of practical godliness, to combine a reigning sense of security in the forgiveness of sin with an earnest and an operative sentiment of abhorrence at sin itself. The believing contemplation of Christ, according to the real character which belongs to Him, resolves this mystery; and we felt as if a new flood of light, was bursting in upon our mind on this subject by that power and liveliness of exhibition which characterize the sketches of our original and adventurous author. In the compass of a single paragraph, he has, to our satisfaction, given a convincing and impressive view of the link, by which justification and sanctification are riveted in the person of the same individual into one close and indissoluble alliance. He inquires into the

kind of power that is requisite for the forgiveness of sins. It cannot be a power to dispense with the authority of the law. It cannot be a power to make the law bend to the criminal. It cannot be a power to frustrate the object of the law. And none therefore can have power to remit the sentence of the law upon the offender, but he who can magnify it and make it honourable; he who can uphold it in the immutability of all its sanctions; and, at the same time, he who can so turn and so subdue the personal character of the offender, that in virtue of the change of heart and of inclination which has taken place upon him, there might be a real security established for his future respect and obedience to all the commandments. It serves to magnify every idea of the exquisite wisdom which presided over the plan of our redemption, when we think how all this power meets in Christ; in Him who took upon His own person the punishment that we should have borne; in Him who, descending from His place of glory, has exalted the law by putting Himself under the weight of its indispensable sanctions; in Him who has at the same time had such a power committed to Him, that He can revolutionize by the Spirit which is at his giving, the whole desires and principles of those who believe in Him, so that they shall love the law of God, and delight in rendering to it all honour and all obedience. Contemplating this last as essential to the power of awarding forgiveness, it will dispose us cordially to go along with the whole process of sanctification, to perceive that the great Mediator must renew those for whom he has secured

acceptance with God before He has completed His undertaking upon them; and that in fact we are not the subjects of His mediation unless we are prosecuting diligently the renewal of heart and of mind, and submitting ourselves faithfully to all the requirements of holiness. But on this subject let our author speak for himself.

"From what we have now seen of the nature of forgiveness of sins, it will be evident, that the person who undertakes to exercise this power should first of all be inflexibly just. The law of God is a charter of rights. With the preservation of that charter, every thing dear to God and valuable to man is eternally connected. To permit the law to bend to the criminal *here*, would be attended with consequences of injustice, fatal beyond all calculation. Further, with inflexible justice, the person who undertakes to dispense forgiveness should be possessed of wisdom sufficient to determine whether, if sin should be forgiven, the object of the law could be secured, and supreme love to God, and disinterested love to man be maintained. He must moreover possess a power over the law, to suspend, alter, and reverse its sentence, which supposes a power superior to law, even to the law of God. He must also have such power with God as to prevail with Him to lay aside His anger, and to receive the criminal, when forgiven, into His favour. The human heart must be in his hand, and under his control, so as he may be able to expel one train of thoughts and opinions, and to induce another; to take away one set of passions and dispositions, and to impart others; and, in fact, to alter the whole nature, character, and conduct of man. He must have so complete a dominion over Satan, as to be able to bind and dispose of him at his will. All human events must be under his absolute direction, so as not only to create prosperity and adversity, but to produce from them such impressions as he may require. He must have power over conscience itself, to make it speak, and speak with effect, when he pleases and how he pleases. To death

he must be able to say come, and it shall come, go, and it shall go, and to make its valley dark or light, the portal of heaven, or the gate of hell, as he shall appoint. Such must be the power of his command, that, in obedience to it, the grave must surrender the prey which it has retained for ages. To him it must belong to open and shut when he pleases the bottomless pit, and effectually to command the waves of the lake that burneth with fire and brimstone, to recede or advance as he may appoint. Under his control must be the gates of the New Jerusalem, to open and none be able to shut, to shut and none be able to open, with the cherubim and the seraphim, and all the host which is within them; at his disposal must be thrones and dominions, principalities and powers, and all the happiness, and all the grandeur of the world of glory. In short, however great the power of any Being may be, unless it is infinitely just and wise, and placed with a controlling energy over the law of God, and has prevailing influence with God Himself,—unless it is equal to the government of the world, and death, and the grave, and heaven, and hell,—in one word, unless it be the power of God, it is not a power adequate to the remission of the punishment of sin: for nothing less than this is the power requisite to forgive sins on earth."—pp. 143—5.

It may be said of Dr Jones, that he is not an every-day writer of sermons. There is a certain intrepidity about him, both in his selection of topics, and in the free and original way in which he handles them. He possesses a mind stored with a variety of imagery and of information; and this circumstance enables him delightfully to blend with his illustrations of scriptural doctrine both the truths of science, and all that is most pleasing and attractive in the contemplations of poetry. We are quite sensible however, that in the exhibition

he is now making before the public, he feels himself to be upon ceremony, and accordingly he has put the exuberance of his fancy under evident chastisement and restraint. There does not appear to be that power and vivacity of illustration, nor that copiousness of allusion, nor that fearless application of the lessons of philosophy and experience, nor that excursive boldness and variety of remark, which are well known to signalize his extemporaneous oratory, and by which he makes himself highly interesting and impressive to his hearers. Still, however, though in print he falls beneath his own habitual excellence in the pulpit, he retains so much of his peculiarity and of his power, as places him far above the tame, insipid, servile monotony of ordinary sermon-writers. And from the volume before us, were we to multiply extracts, we might present our readers with many specimens of a mind that can soar above the region of commonplace, and expatiate in the field of its own unborrowed light, and originate its own spontaneous ingenuities, and without disguising or even so much as throwing a shade over any of the substantial prominences of the Gospel, adorning the whole of its doctrine by such sallies of illustration, as any powerful mind which draws from its own resources, and disowns the authority of models, is able to throw into any track of contemplation over which it may happen to pass.

There are some people possessed with such notions about the simplicity of the truth as it is in Jesus, that the very appearance of originality alarms them. But it by no means necessarily

follows, that a writer on practical Christianity is, every time that he stretches his ingenuity, working out a laborious deviation from what is useful and applicable to the familiarities of human conduct and human sentiment. Every attempt to be wise above that which is written, should be discouraged as being opposed to the spirit both of piety and of true philosophy. But still there is room for the exercise of our best and our highest faculties in the attempt to be wise up to that which is written; nor do we think that any fair conclusions drawn from such premises as are supplied by the written record, can be unprofitable for our instruction in righteousness. In his sermon on the 'Doctrine of Salvation the Study of Angels,' Dr Jones has given us a happy example of the use to which a subject apparently remote from the powers of human contemplation, may be turned. In his reflections on the utility of the truth contained in his text, he has said, and said powerfully and irresistibly, as much as should rescue the doctrine of Salvation from unworthy treatment, and give it a dignity in the eyes of men. And we consider this as one out of several examples in which the author before us has even in his boldest and loftiest flights gathered a something to strengthen our more ordinary impressions, and to enforce and illuminate the duties of our more ordinary practice; and without that slenderness of effect which the refinement of our over-wrought contemplation sometimes leaves behind it, he often succeeds by a novelty which marks his every tract of sentiment and observation in augmenting and perpetuating the

influence of what is most palpable in the lessons of the New Testament.

"Many deem the doctrine of Salvation low, mean, vulgar, and worthless; and they attempt to vindicate their conduct by saying with the unbelieving Jews, Which of the scribes or rulers, which of the highly esteemed or dignitaries of our church, make it the theme of their beautiful addresses or fine harangues? Which of our celebrated men of science, discrimination, and taste, even amongst ecclesiastics, make it the object of their study, or the subject of their discourse? Does not the preaching of this salvation provoke contempt and scorn, and expose it to the resistless, overwhelming, degrading imputation of methodism and fanaticism? And yet angels, fascinated by its charms, suspending their studies of nature and their lofty pursuits in heaven, descend from the celestial world to look into the salvation of Jesus; and whilst they look, they discover new beauties and new wonders incessantly arise, which continually kindle a desire again to look and continue the research. They bend and again they bend their lofty minds, and cannot quit the object; and by their conduct they seem to unite in sentiment with St Paul, when he said, 'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' Yes! angels are captivated by the doctrines of salvation, which men presume to neglect; and archangels admire with rapture what men affect to despise. Surely this should convince them of their folly, discover to them the evils of their ways, and rescue the doctrine of salvation from such unworthy treatment."—pp. 288—9.

We trust that the following extracts will both vindicate and exemplify all that we have said in our attempts to sketch the characteristic merits and peculiarities of this author.

"While Christ ascended, His heart overflowed with love; His countenance beamed benignity; His lips uttered

blessings; His hands dispensed grace. Whilst He ascended, His sacred person was clothed with the robes of light and immortality. He made the clouds His chariot, and He rode on the wings of the wind. A scene in every respect so sublime and so grand, was never before, nor never since exhibited to men or to angels. He shall so come in like manner, visibly, majestically, in the sight of the general assembly and church of the first born, with shouts, with the voice of the archangel, and the trump of God, attended by the cherubim and the seraphim, and all the heavenly host; His heart overflowing with love; His countenance beaming benignity; His lips uttering blessing; His hands dispensing glory; His sacred person clothed with the robes of light and immortality, making the clouds His chariot, and riding on the wings of the wind. When He had overcome the enemies which in the days of His humiliation opposed Him, He ascended to dispense judgment. When He shall have overcome all His enemies, He shall so come in like manner to judge the quick and the dead: to erect His awful tribunal; and to summon before it the whole human race; and to render eternal life or everlasting death to each man, according as his work shall be. There are two laws of nature which, like all its operations, are very simple in themselves, but mighty and wonderful in their effects. The one is that of attraction, by which one particle unites or coheres to another. The other is that of gravitation, by which things have a tendency to fall to the centre of the earth. By these two principles, God preserves in their appointed situation and order, animals, and vegetables, and minerals, and the sea, and the dry land, and rivers, and mountains; by these He firmly binds together all the atoms which compose the world, and girds the solid globe. By the same laws He both directs the motions, and preserves the order of the sun, and the moon, and the planetary orbs. But when our Lord ascended, He evinced His authority and power over these laws; He burst their mighty chains, and in opposition to their most powerful restraints, He rose from earth and soared above

the ethereal heavens. In like manner, He shall so come. He shall dissolve the bonds of gravitation, and the sun, and the moon, and the stars, shall fall; the mountains shall remove; and the rivers shall fail; and the sea shall be dried up; and the solid globe shall be rent asunder in every direction. He shall untie the cords of attraction, and particle shall separate from particle, and atom from atom, and the whole world shall fall to pieces, and shall be no more. Thus the same Jesus who was taken up into heaven, shall so come *in like manner* as He was seen to go into heaven."—pp. 235—7.

"We ought not to waste our time in idle speculations. When Elisha was favoured with witnessing the ascension of Elijah, the chariots of fire and the horses of fire having conveyed him out of his sight, he gathered up the mantle which had fallen from that great prophet, and hastening to the banks of Jordan, he smote the waters and passed between the divided parts of the stream, stopped not till he arrived at Jericho, and instantly began to discharge the duties of his office. But when the disciples of our Lord were permitted to witness His ascension, and to behold the cloud receive Him out of their sight, they lingered on the spot; they stood still; they steadfastly looked up; they gazed; thoughts arose in their breasts, and questions started in their minds, which they seemed inclined to indulge. Whither is He gone? What change has taken place upon Him? What is He now doing? They were on the verge of a thousand idle speculations, fraught with ten thousand dangerous errors. There is a point to which speculation may advance with safety, when it tends to enlighten the mind with truth, to season the heart with grace, and to rouse the active powers to holy conduct. But beyond this, it is vain, it is forbidden, it is fatal to proceed. At this point, the disciples of our Lord had at this moment arrived. To prevent their going beyond it, angels interposed, 'Ye men of Galilee,' said they, 'why stand ye gazing?' The moments of speculation are over, and the time for action is come."—pp. 240—1.

We now take leave of Dr Jones, with remark-

ing that his volume bears the evidence of one who has not accustomed himself much to the practice of correct or elegant composition. He has evidently read much, but what he has excogitated for himself forms a far more abundant portion of his intellectual wealth, than what he has appropriated from others. It would appear as if the power and facility of his unwritten language had made him so independent of the ordinary means of conveyance by which a minister transfers the product of his own mind to the minds of his people, that his views, and his thoughts, and his modes of illustration, are no sooner conceived, than he is able to transfer them at once upon his hearers through the channel of contemporaneous communication. We have no doubt that in this way much powerful eloquence, and much solid instruction, and many felicities of thought and of expression, which were worthy of being preserved, are destined to be forgotten in the course of a few years, and so to perish for ever from the remembrance of the world. We are glad, however, that the public have been presented with such a memorial of the author, as that which he has now furnished; and if we think it is not an adequate representation of all the talents and accomplishments of him who has produced it, yet we feel confident that it is calculated to extend the usefulness of Dr Jones, as well as to advance his reputation beyond the narrow circle of his own auditory.

REMARKS

ON

CUVIER'S THEORY OF THE EARTH;

IN EXTRACTS

FROM A REVIEW OF THAT THEORY

WHICH WAS CONTRIBUTED TO

"THE CHRISTIAN INSTRUCTOR"

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"It is not our object to come forward with a full analysis of the theory of Cuvier. The appearance of the work has afforded matter of triumph and satisfaction to the friends of revelation, though, in these feelings, we cannot altogether sympathize with them. It is true that his theory approximates to the information of the book of Genesis more nearly than those of many of his predecessors; and the occasional exhibitions which appear in the course of his pages, have the effect at least of stamping the character of a disinterested testimony upon his opinions. This leads us to anticipate the period when there will be a still closer coincidence between the theories of geologists and the Mosaical history of the creation. It is well that there is now a progress to this object; that the chronology at least of Moses begins to be more respected; that a date so recent is ascribed to the last great catastrophe of the globe, as to make it fall more closely upon the deluge of the book of Genesis; and when we recollect the eloquence, and the plausibility, and the imposing confidence with which a theorist of the day has magnified the antiquity of the present system, we shall henceforth be less alarmed at any

thing in the speculations, either of Cuvier or of others, which may appear to bear hard upon the credit of the sacred historian."

"He assigns no distinct cause for the earth's revolutions, and leaves us utterly at a loss about the nature of that impelling principle, which gives rise to the sweeping and terrible movements that are thought to take place in the waters of the ocean. We expected something from him upon this subject under the article of Astronomical Causes of the Revolutions on the Earth's Surface: nor has he chosen to advert to the theory of Laplace, though, in our apprehension, it would have imparted a great addition of plausibility to the whole speculation.

"It is to the diurnal revolution of the earth round its axis, that we owe the deviation of its figure from a perfect sphere. The earth is so much flattened at the poles, and so much elevated at the equator, that, by the mean calculations upon this subject, the former are nearer to the centre of the earth than the latter by thirty-five English miles. What would be the effect then, if the axis of revolution were suddenly shifted? If the polar and equinoctial regions were to change places, there would be a tendency towards an elevation of so many miles in the one, and of as great a depression in the other, and the more transferable parts of the earth's surface would be the first to obey this tendency."

"But it is not necessary to assume so entire a change in the position of the earth's axis, as to produce a difference of thirty-five miles in any of the existing levels, nor would any single impetus,

indeed, suffice to accomplish such a change. The transference of the poles from their present situation by a few degrees, would give rise to a revolution sudden enough, and mighty enough for all the purposes of a geological theory; and a change of level by a single quarter of a mile, would destroy the vast majority of living animals, and create such a harvest of fossil remains, as would give abundant employment to a whole host of future speculators."

"Now, we have two observations to offer on the said theory; one in the way of a humble addition, and the other in the way of an apology for it.

"First, from the planets moving all nearly in circular orbits, it is more likely that they have done so from the very commencement of their revolutions, than that they started at first with very unequal eccentricities, and have been reduced to orbits of almost similar form by the shocks which each of them individually sustained from comets. Assuming then, that originally the orbits were nearly circular, how comes it that they remain so, in spite of those numerous impulses, which the theory of Laplace, combined with the allegation of Cuvier that the catastrophes on the earth have been frequent, necessarily implies? Whether the impulse be in the line of the earth's motion, which it may very nearly be with a few of the comets, or whether it cross that line at a considerable angle, which would be the direction of the impulse with the great majority of them, still we cannot conceive from the great velocity of the impelling body, how the planet can avoid receiving from the shock, and far more from

the repetition of it, such a change in its eccentricity, as would have given us at this moment a planetary system made up of bodies moving in very variously elongated ellipses. The way of evading this objection, is to reduce the momentum of the comet, by assigning to it as small a density as will suit the purpose ; but small as it may be, there is momentum enough, according to the hypothesis of Laplace, to change the position of the earth's axis. A repetition of such impulses upon the different planets in every conceivable variety of direction, would, in time, give rise to a very wide dissimilarity in their orbits; and the fact, that such a dissimilarity does not exist, militates against that indefinite antiquity, which the deifiers of matter ascribe to the present system.

"But again, it does not appear to us, that the theory of Laplace is insufficient to account for the highly inclined position of strata, which may have been deposited horizontally. By the conceived impulse of a comet, the earth receives a tendency to a change of figure. This can only be produced by the motion of its parts, and a force acting on these parts is put into operation. Who will compute the strength of the impediment which this force may not overcome, or say in how far the cohesion of the solid materials on the surface of the globe will be an effectual resistance to it? May not this force act in the very way in which Cuvier expresses the operation of his catastrophe? May it not *break* and *overturn* the strata? And will it not help our conceptions to suppose, that masses of water, struggling in the bowels of the earth for

a more elevated position, may have force enough to burst their way through the solid exterior, and tainting and mingling with the old ocean, may annihilate all the marine animals of the former era? Of the flood of the book of Genesis, we read that the *fountains of the great deep* * *were broken* up, as well as that the windows of heaven were opened.

"We feel vastly little either of confidence or satisfaction, in any of these theories. It is a mere contest of probabilities; and an actual and well established testimony should be paramount to them all. We hold the testimony of Moses to supersede all this work of conjecture; and we shall presently take up the subject of that testimony, and inquire in how far it goes to confirm, or to falsify the speculations of this volume.

"The qualifications of M. Cuvier as a comparative anatomist, give a high authority to his opinion on the nature of the fossil remains, and the kind of animals of which they form a part. His inquiries in this volume are confined to the remains of quadrupeds; and the most amusing, and perhaps the soundest argument in the whole book, is that by which he unfolds his method of constructing the entire animal from some small and solitary fragment of its skeleton. We were highly gratified with his discussion upon this subject, nor can we resist the desire of imparting the same gratification to our readers, by the following extract:

* It is remarkable that the original word for the *deep* corresponds, according to Dr Campbell, in one of its significations, with the New Testament *hades* conceived to be situated in the interior of the earth.

"Fortunately, comparative anatomy, when thoroughly understood, enables us to surmount all these difficulties, as a careful application of its principles instructs us in the correspondence and dissimilarity of the forms of organized bodies of different kinds, by which each may be rigorously ascertained from almost every fragment of its various parts and organs.

"Every organized individual forms an entire system of its own, all the parts of which mutually correspond, and concur to produce a certain definite purpose, by reciprocal reaction, or by combining towards the same end. Hence none of these separate parts can change their forms without a corresponding change on the other parts of the same animal, and consequently each of these parts taken separately, indicates all the other parts to which it has belonged. Thus, as I have elsewhere shown, if the viscera of an animal are so organized as only to be fitted for the digestion of recent flesh, it is also requisite that the jaws should be so constructed as to fit them for devouring prey; the claws must be constructed for seizing and tearing it to pieces; the teeth for cutting and dividing its flesh; the entire system of the limbs, or organs of motion, for pursuing and overtaking it; and the organs of sense, for discovering it at a distance. Nature also must have endowed the brain of the animal with instincts sufficient for concealing itself, and for laying plans to catch its necessary victims.

"Such are the universal conditions that are indispensable in the structure of carnivorous animals; and every individual of that description must necessarily possess them combined together, as the species could not otherwise subsist. Under this general rule, however, there are several particular modifications, depending upon the size, the manners, and the haunts of the prey for which each species of carnivorous animal is destined or fitted by nature; and, from each of these particular modifications, there result certain differences in the more minute conformations of particular parts; all, however, conformable to the general principles of

structure already mentioned. Hence it follows, that in every one of their parts we discover distinct indications, not only of the classes and orders of animals, but also of their genera, and even of their species.

"In fact, in order that the jaw may be well adapted for laying hold of objects, it is necessary that its condyle should have a certain form; that the resistance, the moving power, and the fulcrum, should have a certain relative position with respect to each other; and that the temporal muscles should be of a certain size: The hollow or depression, too, in which these muscles are lodged, must have a certain depth; and the zygomatic arch under which they pass, must not only have a certain degree of convexity, but it must be sufficiently strong to support the action of the masseter.

"To enable the animal to carry off its prey when seized, a correspondent force is requisite in the muscles which elevate the head; and this necessarily gives rise to a determinate form of the vertebræ to which these muscles are attached, and of the occiput into which they are inserted.

"In order that the teeth of a carnivorous animal may be able to cut the flesh, they require to be sharp, more or less so in proportion to the greater or less quantity of flesh that they have to cut. It is requisite that their roots should be solid and strong, in proportion to the quantity and the size of the bones which they have to break in pieces. The whole of these circumstances must necessarily influence the development and form of all the parts which contribute to move the jaws.

"To enable the claws of a carnivorous animal to seize its prey, a considerable degree of mobility is necessary in their paws and toes, and a considerable strength in the claws themselves. From these circumstances, there necessarily result certain determinate forms in all the bones of their paws, and in the distribution of the muscles and tendons by which they are moved. The fore-arm must possess a certain facility of moving in various directions, and consequently requires certain determinate forms in the bones of which

it is composed. As the bones of the fore-arm are articulated with the arm bone or humerus, no change can take place in the form and structure of the former, without occasioning correspondent changes in the form of the latter. The shoulder-blade also, or scapula, requires a correspondent degree of strength in all animals destined for catching prey, by which it likewise must necessarily have an appropriate form. The play and action of all these parts require certain proportions in the muscles which set them in motion, and the impressions formed by these muscles must still farther determine the forms of all these bones.

"After these observations, it will be easily seen that similar conclusions may be drawn with respect to the hinder limbs of carnivorous animals, which require particular conformations to fit them for rapidity of motion in general; and that similar considerations must influence the forms and connexions of the vertebræ and other bones constituting the trunk of the body, to fit them for flexibility and readiness of motion in all directions. The bones also of the nose, of the orbit, and of the ears, require certain forms and structures to fit them for giving perfection to the senses of smell, sight, and hearing, so necessary to animals of prey. In short, the shape and structure of the teeth regulate the forms of the condyle, of the shoulder-blade, and of the claws, in the same manner as the equation of a curve regulates all its other properties; and, as in regard to any particular curve, all its properties may be ascertained by assuming each separate property as the foundation of a particular equation; in the same manner a claw, a shoulder-blade, a condyle, a leg or arm bone, or any other bone, separately considered, enables us to discover the description of teeth to which they have belonged; and so also reciprocally we may determine the forms of the other bones from the teeth. Thus, commencing our investigation by a careful survey of any one bone by itself, a person who is sufficiently master of the laws of organic structure, may, as it were, reconstruct the whole animal to which that bone had belonged.

"This principle is sufficiently evident, in its general acceptation, not to require any more minute demonstration; but, when it comes to be applied in practice, there is a great number of cases in which our theoretical knowledge of these relations of forms is not sufficient to guide us, unless assisted by observation and experience.

"For example, we are well aware that all hoofed animals must necessarily be herbivorous, because they are possessed of no means of seizing upon prey. It is also evident, having no other use for their fore-legs than to support their bodies, that they have no occasion for a shoulder so vigorously organized as that of carnivorous animals; owing to which they have no clavicles or acromion processes, and their shoulder-blades are proportionally narrow. Having also no occasion to turn their fore-arms, their radius is joined by ossification to the ulna, or is at least articulated by the gynglymus with the humerus. Their food being entirely herbaceous, requires teeth with flat surfaces, on purpose to bruise the seeds and plants on which they feed. For this purpose also, these surfaces require to be unequal, and are consequently composed of alternate perpendicular layers of hard enamel and softer bone. Teeth of this structure necessarily require horizontal motions, to enable them to triturate or grind down the herbaceous food; and, accordingly, the condyles of the jaw could not be formed into such confined joints as in the carnivorous animals, but must have a flattened form, correspondent to sockets in the temporal bones, which also are more or less flat for their reception. The hollows likewise of the temporal bones, having smaller muscles to contain, are narrower, and not so deep, &c. All these circumstances are deducible from each other, according to their greater or less generality, and in such manner that some are essentially and exclusively appropriated to hoofed quadrupeds, while other circumstances, though equally necessary to that description of animals are not exclusively so, but may be found in animals of other descriptions, where other conditions permit or require their existence.

"When we proceed to consider the different orders or subdivisions of the class of hoofed animals, and examine the modifications to which the general conditions are liable, or rather the particular conditions which are conjoined, according to the respective characters of the several subdivisions, the reasons upon which these particular conditions or rules of conformation are founded become less evident. We can easily conceive, in general, the necessity of a more complicated system of digestive organs in those species which have less perfect masticatory systems; and hence we may presume that these latter animals require especially to be ruminant, which are in want of such or such kinds of teeth; and may also deduce, from the same considerations, the necessity of a certain conformation of the œsophagus, and of corresponding forms in the vertebræ of the neck, &c. But I doubt whether it would have been discovered, independently of actual observation, that ruminant animals should all have cloven hoofs, and that they should be the only animals having that particular conformation; that the ruminant animals only should be provided with horns on their foreheads; that those among them which have sharp tusks, or canine teeth, should want horns, &c.

"As all these relative conformations are constant and regular, we may be assured that they depend upon some sufficient cause; and, since we are not acquainted with that cause, we must here supply the defect of theory by observation, and in this way lay down empirical rules on the subject, which are almost as certain as those deduced from rational principles, especially if established upon careful and repeated observation. Hence, any one who observes merely the print of a cloven hoof, may conclude that it has been left by a ruminant animal, and regard the conclusion as equally certain with any other in physics or in morals. Consequently, this single foot-mark clearly indicates to the observer the forms of the teeth, of the jaws, of the vertebræ, of all the leg-bones, thighs, shoulders, and of the trunk of the body of the animal which left the

mark. It is much surer than all the marks of Zadig. Observation alone, independent entirely of general principles of philosophy, is sufficient to show that there certainly are secret reasons for all these relations of which I have been speaking.

"When we have established a general system of these relative conformations of animals, we not only discover specific constancy, if the expression may be allowed, between certain forms of certain organs, and certain other forms of different organs; we can also perceive a classified constancy of conformation, and a correspondent gradation between these two sets of organs, which demonstrate their mutual influence upon each other, almost as certainly as the most perfect deduction of reason. For example, the masticatory system is generally more perfect in the non-ruminant hoofed quadrupeds than it is in the cloven-hoofed or ruminant quadrupeds; as the former possess incisive teeth, or tusks, or almost always both of these, in both jaws. The structure also of their feet is in general more complicated, having a greater number of toes, or their phalanges less enveloped in the hoof, or a greater number of distinct metacarpal and metatarsal bones, or more numerous tarsal bones, or the fibula more completely distinct from the tibia; or, finally, that all these enumerated circumstances are often united in the same species of animal.

"It is quite impossible to assign reasons for these relations; but we are certain that they are not produced by mere chance, because, whenever a cloven-hoofed animal has any resemblance in the arrangement of its teeth to the animals we now speak of, it has the resemblance to them also in the arrangement of its feet. Thus camels, which have tusks, and also two or four incisive teeth in the upper-jaw, have one additional bone in the tarsus, their scaphoid and cuboid bones not being united into one; and have also very small hoofs with corresponding phalanges, or toe-bones. The musk animals, whose tusks are remarkably conspicuous, have a distinct fibula as long as the tibia; while the other

cloven-footed animals have only a small bone articulated at the lower end of the tibia in place of a fibula. We have thus a constant mutual relation between the organs of conformations, which appear to have no kind of connexion with each other; and the gradations of their forms invariably correspond, even in those cases in which we cannot give the rationale of their relations.

"By thus employing the method of observation, where theory is no longer able to direct our views, we procure astonishing results. The smallest fragment of bone, even the most apparently insignificant apophysis, possesses a fixed and determinate character, relative to the class, order, genus and species of the animal to which it belonged; insomuch, that when we find merely the extremity of a well-preserved bone, we are able, by careful examination, assisted by analogy and exact comparison, to determine the species to which it once belonged, as certainly as if we had the entire animal before us. Before venturing to put entire confidence in this method of investigation, in regard to fossil bones, I have very frequently tried it with portions of bones belonging to well-known animals, and always with such complete success, that I now entertain no doubt with regard to the results which it affords. I must acknowledge that I enjoy every kind of advantage for such investigations that could possibly be of use, by my fortunate situation in the Museum of Natural History; and, by assiduous researches for nearly fifteen years, I have collected skeletons of all the genera and subgenera of quadrupeds, with those of many species in some of the genera, and even of several varieties of some species. With these aids, I have found it easy to multiply comparisons, and to verify, in every point of view, the application of the foregoing rules. —pp. 90—102.

"Now, this is a most interesting specimen of M. Cuvier. It bespeaks the tone and the habit of a philosopher, and is well calculated to gain a favourable hearing, if not an authority, to all his

other speculations. But it is quite true that a man may excel in one department of investigation, and fall short in another; and none more ready than the antemosaical philosophers, who oppose him, to exclaim, that, though M. Cuvier be a good anatomist, it does not follow that he is a geologist. Now we profess to be neither the one nor the other. The science of our professional department is different from both, and all that we ask of the geological infidels of the day is, that they will do us the same justice in reference to their speculations, that they take to themselves in reference to M. Cuvier. A man may be a good geologist, and be able to construct as good a system as the mineralogical appearances around him enable him to do. But this system is neither more nor less than the announcement of past facts, and geology forms only one of the channels by which we may reach them. But there are other channels, and the most direct and obvious of them all to the knowledge of the past is the channel of history. The recorded testimony of those who were present or nearer than ourselves to the facts in question, we hold to be a likelier path to the information we are in quest of, than the inferences of a distant posterity upon the geological phenomena around them, just as an actual history of the legislation of old governments, is a trustier document than an ingenious speculation on the progress and the principles of human society. You protest against the knife and demonstrations of the anatomist as instruments of no authority in your department. We protest against the hammer of the mineralogist and the reveries of the geologian, as instruments of no

authority in ours. You think that Cuvier is very slender in geology, and that he has been most unphilosophically rash in leaving his own province, and carrying his confident imaginations into a totally different field of inquiry. We cannot say, that you are very slender in the philosophy of history and historical evidence, for it is a ground you scarcely ever deign to touch upon. But surely it is a distinct subject of inquiry. It has its own principles, and its own probabilities. You must pronounce upon the testimony of Moses on appropriate evidence. It is the testimony of a witness nearer than yourselves to the events in question; and if it be a sound testimony, it carries along with it the testimony of a Being who was something more than an actual spectator of the creation. He was both spectator and agent. And yet all that mighty train of evidence which goes to sustain the revealed history of God's administrations in the world, is by you overlooked and forgotten; and while you so readily lift the cry against the unphilosophical encroachment of foreign principles into your department, you make no conscience of elbowing your own principles into a field which does not belong to them.

"But it is high time to confront the theory of our geologist with the sacred history—with a view both to lay down the points of accordancy, and to show in how far we are compelled to modify the speculation, or to disown it altogether.

"First, then it is so far well that Cuvier admits the very last catastrophe to have been so recent, and accomplished too like all his former catastrophes, by the agency of water. The only modifi-

cation we have to offer here is, that whereas Cuvier represents it to be an operation of so violent a nature as to agitate and displace every thing that was moveable—we guess, from the history that an olive tree was still standing, and not lying loosely on the ground, with part of its foliage. If we are correct in our assumption as to the specific gravity of the olive tree, it would, if separated from the soil, have been borne up on the surface of the water—and in that case the circumstance of a leaf being recently plucked or torn from the tree, would have been no indication whatever of the waters being abated from off the earth.

"Again, the researches of M. Cuvier present us with no fact militating against the recent creation of the human species. It has been said to be the subject of a recent discovery—but at the time of writing this volume, M. Cuvier could assert that no human remains had been hitherto discovered among the extraneous fossils. This he holds to be a decisive proof, that man did not exist in those countries where the fossil bones of other animals are to be found. This is no proof, however, that he did not exist in some other quarters of the globe antecedent to the last or any given number of catastrophes. He may have been confined to some narrow regions which escaped the operation of the catastrophe, from which he issued out to repeople the new formed land; or, the fossil remains of the human species, may exist in the bottom of the present ocean, and remain concealed from observation till some new catastrophe lay them open to the inquirers of a future era. But this is all gratuitous, and must

give way to the positive information of authentic history.

"There is one very precious fruit to be gathered out of those investigations, an argument for the exercise of a creative power, more convincing perhaps than any that can be drawn from the slender resources of natural theism. If it be true, that in the oldest of the strata, no animal remains are to be met with, marking out an epoch anterior to the existence of living beings in the field of observation —if it be true that all the genera which are found in the first of the peopled strata are destroyed—if it be true that no traces of our present genera are to be met with in the early epochs of the globe,—how came the present races of animated nature into being? It is not enough to say, that like man they may have been confined to narrower regions, and escaped the operation of the former catastrophes, or that their remains may be buried under the present ocean. Enough for our purpose, that they could not have existed from all eternity. Enough for us the fact, that each catastrophe has the chance of destroying, or does in fact destroy a certain number of genera. If this annihilating process went on from eternity, the work of annihilation would long ago have been accomplished, and there is not a single species of living creatures that could have survived the multiplicity of chances for its extinction afforded by an indefinite number of catastrophes. If then there were no replacement of new genera, the face of the world would at this moment have been one dreary and unpeopled solitude; and the question recurs, how did this replacement come to be effected? The

doctrine of spontaneous generation we believe to be generally exploded; and there is not a known instance of an animal being brought into existence, but by means of a previous animal of the same species. The transition of the genera into one another is most ably and conclusively contended against by the author before us, who proves them to be separated by permanent and invincible barriers. Between the one principle and the other the commencement of new genera is totally inexplicable on any of the known powers and combinations of matter, and we are carried upwards to the primary link which connects the existence of a created being with the fiat of the Creator.

"But, generally speaking, geologists are not guilty of disowning the act of creation. It is in theorizing on the manner of the act, (and that too in the face of testimony which they do not attempt to dispose of,) that they make the most glaring deviation from the spirit and principles of the inductive philosophy. We have no experience in the formation of worlds. Set aside revelation, and we cannot say whether the act of creation is an instantaneous act, or a succession of acts; and no man can tell whether God made this earth and these heavens in a moment of time, or in a week, or in a thousand years, more than he can tell whether the men of Jupiter, if there be any such, live ten years or ten centuries. Both questions lie out of the field of observation; and it is delightful to think, that the very principle which constitutes the main strength of the atheistical argument, goes to demolish all those presumptuous speculations, in which the enemies of the Bible attempt to do

away the authority of the sacred historian. 'The universe,' says Hume, 'is a *singular* effect;' and we, therefore, can never know if it proceeded from the hand of an intelligent Creator. But if the Creator takes another method of making us know, the very singularity of the effect is the reason why we should be silent when he speaks to us; and why we, in all the humility of conscious ignorance, should yield our entire submission to the information he lays before us. Surely, if without a revelation, the singularity of the effect leaves us ignorant of the nature of the cause, it leaves us equally ignorant of the *modus operandi* of this cause. If experience furnish nothing to enlighten us upon this question, 'Did the universe come from the hand of an intelligent God?' it furnishes as little to enlighten us upon the question, 'Did God create the universe in an instant, or did he do it in seven days, or did he do it in any other number of days that may be specified?' These are points which natural reason, exercising itself upon natural appearances, does not qualify us to know; and it were well if a maxim, equally applicable to philosophers and to children, were to come in here for our future direction, 'that what we do not know we should be content to learn;' and if a revelation, bearing every evidence of authenticity, undertakes the office of informing us, it is our part cheerfully to acquiesce, and obediently to go along with it.

"On this principle we refuse to concede the literal history of Moses, or to abandon it to the fanciful and ever-varying interpretations of philosophers. We have to thank the respectable editor of this work, Mr Jameson, for his becoming

deference to the authority of the Jewish legislator, and his no less becoming and manly expression of it. But we cannot consent to the stretching out of the days, spoken of in the first chapter of Genesis, into indefinite periods of time. We fear that the slower revolution of the earth round her axis, is too gratuitous to make the admission of it at all consistent with the just rules of philosophizing; and there is, therefore, no other alternative left to us, but to take the history just as it stands. We leave it to geologists to judge, whether our concluding observations allow them room enough for bringing about a consistency between the first chapter of Genesis and their theories. In the mean time, we assert that the history in this chapter, maintains throughout an entire consistency with itself; a consistency which would be utterly violated, if we offered to allegorize the days, or to take them up in any other sense than that in which they obviously and literally present themselves. What shall we make of the institution of the Sabbath, if we surrender the Mosaic history of the creation? Is it to be conceived, that the Jews would understand the description of Moses in any other sense than in the plain and obvious one? Is it to be admitted, that God would incorporate a falsehood in one of His commandments, or at least prefer a reason for the observance of it which was calculated to deceive, and had all the effect of a falsehood? We cannot but resist this laxity of interpretation, which, if suffered in one chapter of the Bible, may be carried to all of them, may unsettle the dearest articles of our faith, and throw a baleful uncertainty over the condition and the prospects of the species.

"We have heard it preferred as an impeachment against the consistency of the Mosaic account, that the day and night were made to succeed each other antecedently to the formation of the sun. This is very true; but it was not antecedent to the formation of light; it was not antecedent to the division of the light from the darkness; it may not have been antecedent to the formation of luminous matter; and though all this matter was not assembled into one body till the fourth day, it may have been separated and made to reside in so much greater abundance in one quarter of the heavens than in the other, as to have given rise to a region of light and a region of darkness. Such an arrangement would, with the revolution of the earth's axis, give rise to a day and a night. Enough for the purpose of making out this succession, if the light formed on the first day was *unequally* dispersed over the surrounding expanse, though it was not till this light was fixed and concentrated in one mass, that the sun could be said to rule the day.

"And here let it be observed, that it does not fall upon the defenders of Moses to bring forward positive or specific proofs for the truth of any system reconcileable with his history, beyond the historical evidence of the history itself. A thousand systems may be devised, one of which only can be true, but each of which may be consistent with all the details of the book of Genesis. We cannot, and we do not offer any one of these systems as that which is to be positively received, but we offer them all as so many ways of disposing of the objections; and while upon us lies the bare task of proposing them, upon our antagonists lies

the heavy work of overthrowing them all before they can set aside the direct testimony of the sacred historian, or assert that his account of the creation is contradicted by known appearances.

"We crave the attention of our readers to the above remark; and, satisfied that the more they think of it, the more will they be impressed with its justness, we spare ourselves the task of bestowing upon it any further elucidation.

"We conclude with adverting to the unanimity of geologists in one point,—the far superior antiquity of this globe to the commonly received date of it, as taken from the writings of Moses. What shall we make of this? We may feel a security as to those points in which they differ, and, confronting them with one another, may remain safe and untouched between them. But when they agree, this security fails. There is no neutralization of authority among them as to the age of the world; and Cuvier, with his catastrophes and his epochs, leaves the popular opinion nearly as far behind him, as they who trace our present continent upward through an indefinite series of ancestors, and assign many millions of years to the existence of each generation.

"Should the phenomena compel us to assign a greater antiquity to the globe than to that work of days detailed in the book of Genesis, there is still one way of saving the credit of the literal history. The first creation of the earth and the heavens may have formed no part of that work. This took place at the *beginning*, and is described in the first verse of Genesis. It is not said when this *beginning* was. We know the general impres-

sion to be, that it was on the earlier part of the first day, and that the first act of creation formed part of the same day's work with the formation of light. We ask our readers to turn to that chapter, and to read the first five verses of it. Is there any forcing in the supposition, that the first verse describes the primary act of creation, and leaves us at liberty to place it as far back as we may; that the first half of the second verse describes the state of the earth (which may already have existed for ages, and been the theatre of geological revolutions) at the point of time anterior to the detailed operations of this chapter; and that the motion of the spirit of God, described in the second clause of the second verse, was the commencement of these operations? In this case the creation of the light may have been the great and leading event of the first day; and Moses may be supposed to give us not a history of the first formation of things, but of the formation of the present system; and as we have already proved the necessity of direct exercises of creative power to keep up the generations of living creatures; so Moses may, for any thing we know, be giving us the full history of the last great interposition, and be describing the successive steps by which the mischiefs of the last catastrophe were repaired.

"I take a friend to see a field which belongs to me, and I give him a history of the way in which I managed it. In the beginning I enclosed that field. It was then in a completely wild and unbroken state. I pared it. This took up one week. I removed the great stones out of it. This took up another week. On the third week, I entered the plough into it: and thus, by describing

the operations of each week, I may lay before him the successive steps by which I brought my field into cultivation. It does not strike me that there is any violence done to the above narrative, by the supposition that the enclosure of the field was a distinct and anterior thing to the first week's operation. The very description of its state after it was enclosed, is an interruption to the narrative of the operations, and leaves me at liberty to consider the work done after this description of the state of the field as the whole work of the first week. The enclosure of the field may have taken place one year, or even twenty years before the more detailed improvements were entered upon.

"The first clause of the second verse is just such another interruption; and it is remarkable, that there is no similar example of it in describing the work of any of the following days, so as to divide one part of the day's work from the other. It is true, that, in some cases, it is said that God saw it to be good; but there is no imperfection ascribed to any thing, as it resulted immediately from the creating power. It is always said to be good in that state in which it came directly out of his hand; and if in the second verse, it is said of the earth, not that it was good, but that it was without form and void; this may look not like a description of its state immediately after it came out of the hand of God, but of its state after one of those catastrophes which geologists assign to it. It is further remarkable, that there is a unity in the work of each of the five days. The work of the second day relates only to the firmament; of the third day, to the separation of sea and land; of the fourth day,

to the formation of the celestial bodies; of the fifth, to the creation of the sea; and of the sixth, to that of land animals. This unity of work would be violated on the first day, if the primary act of creation were to form part of it; and the uniformity is better kept up by separating the primary act from all the succeeding operations, and making the formation and division of light, the great and only work of the first day.

"The same observation may apply to all the celestial bodies that are visible to this world. The creation of the heavens may have taken place as far antecedently to the details of the first chapter of Genesis, as the creation of the earth. It is evident, however, that if the earth had been at some former period the fair residence of life, she had now become void and formless; and if the sun and moon and stars at some former period had given light, that light had been extinguished. It is not our part to assign the cause of a catastrophe which carried so extensive a destruction along with it; but he were a bold theorist indeed, who could assert, that, in the wide chambers of immensity, no such cause is to be found. A thousand possibilities may be devised, each of which is consistent with the literal history of Moses; and though it is not incumbent on the one party to bring forward any one of these possibilities in the shape of a positive announcement, each of them must be overthrown by the other before that history can be abandoned; and it will be found, that while the friends of the Bible are under no necessity to depart from the sober humility of the inductive spirit, the charge of unphilosophical temerity lies upon its opponents."

SPEECH

DELIVERED

IN THE GENERAL ASSEMBLY OF 1833,

ON A

PROPOSED MODIFICATION

OF

THE LAW OF PATRONAGE.

SPEECH ON A PROPOSED MODIFICATION OF THE LAW OF PATRONAGE.

I DO not participate in the confidence of those who seem quite assured that the abolition of patronage, or a change in its law, is to usher in for us some great and speedy regeneration, or to be the stepping-stone, as it were, to a blissful millennium in the country and in the Church. I must confess myself to be not so sanguine; nor have I any great faith in the efficacy of a renovated constitution for bringing onward a renovated spirit, a renovated character, either among our ministers or among our people. It seems to me like the problem of the best construction for a house, with the misfortune, at the same time, of having nothing but frail materials to build it with; in which case, the study of the fittest proportions for durability and strength will be of little avail to us. I am not denying that there is an optimism of form in ordinary architecture, and that there is also an optimism of form in the architecture of an ecclesiastico-political fabric, if we knew but how to find it,—an absolutely best and most perfect frame-work, to be obtained by somehow altering the present relation of its parts, and fixing on other adjustments of proportion and power, between the men of the congregation, and the men of the session, and the men of the presbytery, and, last of all, the man whom it is now

proposed to remove altogether from the place which he at present occupies on the apex of the structure, and who has so long held the initial, and a great deal too much of an absolute, voice in the appointment of churches. By these changes, power will be differently partitioned, and the constitution forced into a different sort of body-politic from before; but it ought ever to be kept in mind, that we have nothing after all but poor human nature to piece and to build it with, and that with such materials we in vain expect to make good our escape from corruption, merely by passing from one form to another. It is for this reason that, however much I may sympathize with many of my friends in my wishes for a pure and efficient Church, I do not sympathize with them in the extravagance of their hopes. I will not be party to the delusion that our Church is necessarily to become more Christian, by the constitution of it becoming more popular; or by the transference of its authority from the hands of the few to the hands of the multitude. I do not see how the one is an unfailing corollary to the other; or how you are to get quit of the evils incidental, I fear, to all sorts of human patronage, merely by multiplying the number of human patrons. Multiplication, I ever understood, told only on the amount of the things to which it was applied, and not upon the character or kind of them. It results in a greater number of apples, but has no power to change them into apricots. Now, my fear is, that if utterly powerless for the transmutation of fruit, it is just as powerless for the transmutation of humanity. Our arith-

metical reformers, who look to this mere arithmetic of theirs for the revival of our Church, are looking, I fear, to the wrong quarter for our coming regeneration. They but exchange one human confidence for another, placing it on a broader and more extended basis than before, but still on a basis of earthliness. It is a confidence which I cannot share in; nor do I comprehend how it is that, with minds so firmly, so undoubtingly made up, they count on a mere enlargement of the ecclesiastical franchise, as the high-road to the spiritual enlargement of the Church, to the increase and mighty resurrection of its vital godliness. They are forgetting all history and all observation. They are not looking even to the present state of those numerous dissenting bodies which, under a system of popular election, though retaining the form of sound words, have become spiritually dead; or, if they still own any fire and fervour at all, it is but the fervour of earthly passions, the fire of fierce and unhallowed politics. Neither are they recollecting those numerous Presbyterian churches in England, which, under the same system, have even cast the form of sound words away from them, and lapsed into Socinianism; or the Presbyterian church in the north of Ireland, where, with that very constitution of the patronage which is held up as a specific against all sorts of evil, a large proportion both of the ministers and congregations lapsed into Arianism. But I hold it a far more serious inadvertency than this, that so many of my best friends should be looking, and with an anticipation quite unwavering and unclouded, to a sort of latter-

day glory, and that on the stepping-stone of a mere constitutional reform,—a transference of power from the patrons to the people, or from one portion of our depraved human nature to another. Let them have a care, in all this unquailing confidence of theirs, lest they should become unmindful of the rock whence both patrons and people are hewn, lest they should be forgetting their orthodoxy, and forgetting their Bibles.

This does not supersede the question of the best constitution for the appointment of ministers to parishes, while it may help, I do think, to remove an obscuration which rests upon it. The truth is, that a prevalent error, on all the sides of the controversy respecting the better and the worse systems of patronage, is, that we are perpetually imagining a corrupt exercise of the power in the party with whom our antagonists are for vesting it; while we overlook the equal possibility of a corrupt exercise in the party with whom we are for vesting it ourselves. The enemies of the present system have constantly present to their minds the idea of a reckless and unprincipled patron, a case which has been too often verified. When, in mitigation of the evil, it is alleged that the church have the power—the unlimited power, as I think—of rejecting the presentee, this is met by the conception of a Presbytery or a General Assembly, actuated by a haughty contempt for the popular taste, even when that taste is in unison with all that is most characteristic and peculiar in the gospel of Jesus Christ: and this, certainly, is a case which may also be verified. Well, then, to make good our escape from these polluted quarters, let us suppose this

power, both in the patron and in the church, to be done away, and an authority paramount to either vested in the suffrages of the people,—is it now, I would ask from every man of Christian integrity, or even of common observation,—is it now that we shall have found a secure asylum for the cause of truth and piety, in a region of ethereal purity of incorrupt and heaven-born principle? I speak not of popular ignorance; but I speak of the wrong and the wayward influences which might, so easily, be brought to bear on the popular will. I speak of their extreme facility to the solicitations of interested applicants, or urgent and interested advisers; and of the wildfire rapidity wherewith a petition, borne from house to house, and prosecuted with address and activity through a parish, might obtain a majority of signatures. It is very true there might be, and often is, a graceless patron, and it is just as true that there might be a graceless presbytery; but I would ask the advocates of universal suffrage, if there be no chance or possibility whatever, when their panacea comes to be applied, that the appointment of a minister may fall into the hands of a graceless population? But, apart from their want of grace, and with a much higher respect for the popular understanding than I believe is generally entertained, I do apprehend them exceedingly liable to be precipitated or betrayed into an unfortunate appointment through downright gullibility—insomuch that the so-called popular election might just resolve itself into the oligarchy of a few, or perhaps into the sovereign and directing will of but one individual. A people

occupied with labour; not in circumstances for a leisurely, and comprehensive, and complete view of all the parts of a subject; withal open to sudden impulses, and to be overborne by the influence of candidates and the friends of candidates, are exceedingly apt to make a wrong outset, and irrecoverably commit themselves to an unfortunate choice. I should not anticipate a good series of appointments by laying the first step in the choice of ministers upon the congregation,—the way, I do think, to begin with anarchy and to end in virtual patronage. I think there is good reason why, in every instance, there should, whether express or implied, be a gregarious consent; but in no instance, I apprehend, is it good, that the initial movement should be a gregarious one.

The question then is, On whom should the burden of this initial movement be laid? or, in other words, Who is to originate the specific proposition of a minister for filling up the vacancy? Had we to begin *de novo*, there might have been room for the agitation of various plans and various expedients. But I must confess that, whenever it can be done consistently with substantial justice to the people, or the substantial good of the Church, my inclination is to the existing state of things, or to avail ourselves as much as possible of the existing machinery. And certain it is, that, between the two kinds of patronage—the ostensible patronage of the present system, and that disguised patronage which operates with a force as resistless, though unseen, under the forms of a popular election, I would never once think of comparing the likelihood of a good result, in as far as that

shall depend on the sense which each possessor of the power has of his own responsibility, before the eyes of a vigilant and interested public, who are anxiously looking on. A presentation by any existing patron is a distinct and noticeable act, clearly referable to the quarter whence it has come, and laying upon him who has issued it the whole burden of the disgrace or dissatisfaction which ensues, on the event of an appointment, either obnoxious at the time, or which shall turn out ill afterwards. The patron, again, who lurks unseen amid the recesses of a parochial community, and who, through the countless ramifications of his influence there, is really and in effect the master of the nomination, is shielded from the reproach of a worthless appointment, under the semblance of that free constituency by whose voice it has been declared; which constituency, in fact, take the reproach upon themselves, and feel it to be light when thus divided among all, with many countenances to face and many shoulders to bear it. It is thus, I believe, that the weight of the public mind could be brought to bear more wholesomely, and with a greater force of concentration, on the patron as at present constituted, than, under the system of popular election, it could be brought to bear either on the oligarchy or head-man of a parish: and this is not altogether a matter of reasoning; for, in so far, it has become of late, and that most palpably, a matter of experience. Patrons never acted more under the control of opinion than they do at this moment; and it is to be hoped that, along with this, there may be also

the operation of a higher principle. But the question now respects the admission of the people to a larger influence than before; and it is an important aspect of the question, that, even anterior to any constitutional changes, this influence, we venture to say, has been prodigiously increased; for never, for a century back, has the known disposition of the parish told more powerfully than at the present moment on the determination of the patron. The public will has of late arisen to the might and the mastery of a giant force amongst us; and it were well if a wisdom, powerful to direct, should appear to guide that uplifted hand which is so powerful to destroy. The misfortune, and often the fatal mischief, is, that, in the waywardness of these new-found energies, the favourite exercise is to demolish, rather than to animate or control—not to try, in the first instance, what is best to be done with our institutions as they are, with the things standing in their places, but to begin with the work of remodelling society by an instant and universal displacement. In this disposition to attack the machinery itself, rather than attempt to regulate and rectify its movements, we are not to wonder if the cry should be to abolish patronage, rather than impress a wholesome direction on it. This has manifested itself in other and greater questions than that of patronage, as by those who, instead of seeking but the amelioration of our establishment, are now meditating their deadly aim at its existence—thereby exemplifying the general tendency, on every sudden enlargement to the force and freedom of the popular will, the tendency

to lay hands on all the ready-made instruments of usefulness, not for the purpose of wielding them to a greater public good or service than before, but for the purpose, with the wanton destructiveness of children loosened from restraint, of breaking them in pieces. Better a public astir and awake to every great interest, than in a dead calm or state of lethargy, did it but amount to such an impulse on the vessel as might bear it safely and prosperously onward. I should rejoice in the breeze; but I stand in dread of the hurricane.

Let me here remark, that, though the First Book of Discipline vests the initiative in the people, this never seems to have been regularly acted on, or at least for a very brief period, in the history of the Scottish Church. The truth is, that it had only the vacancies of eighteen years in which it could be exemplified; for by this time the First Book of Discipline, which never was ratified by Parliament, was matured into the Second Book of Discipline, when, in 1578, the initiative was differently ordered. Never, I believe, in modern Christendom, did a church effectuate a greater transformation on the character and state of any people, than did the Church of Scotland, in two distinct periods, which might well be termed the two golden ages of our Church, on the people of Scotland; and that, on each occasion, in the space of about half a generation—I mean from 1638 and 1690, during which periods, it is to be observed, although the power of consenting or objecting lay with the people, the initiative was vested in another and a distinct quarter, first in the session, and secondly,

in the session and heritors. Could it be clearly made out, or did I confidently anticipate, that any Christian good would be effected by the transference of this initiative from its present into other hands, I should the more readily give into it; but having no such anticipation, I should prefer the improvement that was brought about in such a way as to yield the greatest amount of vital and substantial benefit, with the least amount of disturbance from external or constitutional changes. I am aware of the theoretical partiality which many of my friends have for the whole system of our ministerial appointments being out and out ecclesiastical, which it would be if, as by the act of Assembly 1649, the nomination were vested in the session, and the power of objecting in the people, and the final judgment, where these two parties were at variance, in the Presbytery. Even the act of Parliament 1690, by which the nomination is vested, not in the elders alone, but in the elders and heritors, might be accommodated to this theory by the single qualification of heritors being communicants. Whether the same qualification applied to our existing patrons, that they should be in communion with the church, and so within our own ecclesiastical pale, and under our own ecclesiastical control,—whether this would reconcile them more to the present system of patronage, I do not know. But however much we may differ respecting the initiative, I not only feel inclined to go as far, but would even go farther than the advocates, either for the act of Parliament 1690, or for the act of Assembly 1649, respecting the safeguard or

the check. The great complaint of our more ancient Assemblies, the great burden of Scottish indignation, the practical grievance which, of all others, has hitherto been felt most intolerable and galling to the hearts of a free and religious people, is the violent intrusion of ministers upon parishes. An effectual provision against this enormity, this unfeeling outrage, which in the exercise of a reckless and unprincipled patronage has so often been perpetrated in our beloved land, an outrage, by the appointment of an ungodly pastor, on the rights of conscience and the religious sensibilities of a sorely aggrieved people,—a provision against so deep and so wide a moral injury as this to the families of a parish, I should feel the most valuable of all the legislative expedients or devices which could be proposed on the present occasion, and would welcome it all the more cordially if we had not to go in quest of it without the limits of our actual ecclesiastical constitution; or, in other words, if, instead of enacting a new law, we had but to declare our interpretation of an old one. Now the law of calls places such a facility in our hands; and as I feel I must not take up the time of the Assembly, let me state at once, and without farther preamble, my own preference as to the best way of restoring significancy and effect to this now antiquated, but still venerable form,—and this is by holding the call a solid one which lies, not in the expressed consent of the few, and these often the mere driblet of a parish; but larger than this, which lies in the virtual or implied consent of the majority, and to be gathered from their non-resis-

tance or their silence. In other words, I would have it that the majority of dissentient voices should lay a veto on every presentation.

In this power of a negative on the part of the people there is nothing new in the constitution or practice of the Church of Scotland. It is the great barrier, in fact, set up by the wisdom of our forefathers against the intrusion of ministers into parishes. It could make no appearance in the First Book of Discipline 1560, where it was provided that the people should have the initiative, or that the ministers should be appointed, not with their consent, but by their election. But after the probation of eighteen years, we have the Second Book of Discipline 1578, where the election is made to proceed by the judgment of the eldership and with the consent of the congregation, and care is expressed that "no person be intrusit contrar to the will of the congregation or without the voice of the eldership." This interdict by the people is farther recognised and ratified in the act of Assembly 1649, and of Parliament 1690. It is, in fact, the appropriate, the counterpart remedy against the evil of intrusion. If we hear little of the application or actual exercise of this remedy during the times it was in force, it was because of a great excellence, even that pacific property which belongs to it of acting by a preventive operation. The initial step was so taken by the one party as to anticipate the gainsayers in the other. The goodness of the first appointment was, in the vast majority of instances, so unquestionable as to pass unquestioned; and so this provision, by its reflex

influence, did then what it would do still,—it put an end to the trade of agitation. Those village demagogues, the spokesmen and oracles of a parish, whose voice is fain for war, that, in the heat and hubbub of a parochial effervescence, they might stir up the element they love to breathe in, disappointed of their favourite game by a nomination which compelled the general homage, had to sheath their swords for lack of argument. It was like the beautiful operation of those balancing and antagonist forces in nature which act by pressure and not by collision, and, by means of an energy that is mighty, but noiseless, maintain the quiescence and stability of our physical system. And it is well when the action and reaction of these moral forces can be brought to bear with the same conservative effect on each other in the world of mind, whether it be in the great world of the state, or in the little world of a parish. And the truth, the historical truth, in spite of all the disturbance and distemper which are associated with the movements of the populace, is, that turbulence and disorder were then only let loose upon the land, when this check of the popular will was removed from the place it had in our ecclesiastical constitution, and where it was inserted so skilfully by the wisdom of our fathers; that, instead of acting by conflict, or as a conflicting element, it served as an equipoise. It was when a high-handed patronage reigned uncontrolled and without a rival, that discord and dissent multiplied in our parishes. The seasons immediately succeeding to 1649, and 1690, when the power of negation was lodged with the people, not, however,

as a force in exercise, but as a force in reserve,—these were the days of our church's greatest prosperity and glory, the seasons both of peace and of righteousness. Persecution put an end to the one period, and unrestricted patronage put an end to the other.

But the last element in the composition of this affair, and to which I have scarcely yet adverted, is the power of the church. For let the ancient privilege of a negation be again given to the people, and there will come to be a tripartite operation ere a minister shall be fully admitted into a parish—not a business, however, unmanageably complex on that account, else whence the rapid, and smooth, and practicable working of the British legislature? And here the question at once occurs, whether shall the objection taken to the presentee by the majority of the people be submitted for review to the Presbytery, as by the acts of 1649 and 1690, or shall it be held conclusive so as without judgment by us to set aside the presentation? My preference is for the latter, and I think that I can allege this valid reason for it. The people may not be able to state their objection save in a very general way, and far less be able to plead and to vindicate it at the bar of a Presbytery, and yet the objection be a most substantial one notwithstanding, and such as ought, both in all Christian reason and Christian expediency, to set aside the presentation. I will not speak of the moral barrier that is created to the usefulness of a minister by the mere general dislike of a people—for this, though strong at the outset, may, literally a prejudice or a groundless judgment beforehand,

give way to the experience of his worth and the kindness of his intercourse amongst them. But there is another dislike than to the person of a minister,—a dislike to his preaching, which may not be groundless, even though the people be wholly incapable of themselves arguing or justifying the grounds of it—just as one may have a perfectly good understanding of words, and yet, when put to his definitions, not be at all able to explain the meaning of them. This holds pre-eminently of the Gospel of Jesus Christ, manifesting its own truth to the consciences of men, who yet would be utterly nonplussed and at fault, did you ask them to give an account or reason for their convictions. Such is the adaptation of Scripture to the state of humanity—an adaptation which thousands might feel, though not one in the whole multitude should be able to analyze it. When under the visitations of moral earnestness, when once brought to entertain the question of his interest with God, and conscience tells of his yet uncancelled guilt and his yet unprovided eternity—even the most illiterate of a parish might, when thus awakened, not only feel most strongly, but perceive most intelligently and soundly, the adjustment which obtains between the overtures of the New Testament and the necessities of his own nature. And yet, with a conviction thus based on the doctrines of Scripture and the depositions of his own consciousness, he, while fully competent to discern the truth, may be as incompetent as a child to dispute or to argument it, and when required to give the reasons of his objection to a minister at the bar of his

Presbytery, all the poor man can say for himself might be, that he does not preach the Gospel, or that in his sermon there is no food for his soul. It were denying the adaptation of Christianity to human nature, to deny that this is a case which may be often and legitimately realized. With a perfect independence on the conceits and the follies, and the wayward extravagance or humours of the populace, I have, nevertheless, the profoundest respect for all those manifestations of the popular feeling, which are founded on an accordancy between the felt state of human nature and the subject matter of the Gospel; and more especially, when their demand is for those truths which are of chief prominency in the Bible, and let us add, in the Confessions and Catechisms of our Church—and their complaint, their sense of destitution, is from the want of a like prominency in sermons. But in very proportion to my sympathy and my depth of veneration for the Christian appetency of such cottage patriots would be the painfulness I should feel when the cross-questionings of a court of review were brought to bear upon them; and the men, bamboozled and bereft of utterance by the reasonings which they could not redargue, or, perhaps, the ridicule which they could not withstand, were left to the untold agony of their own hearts—because within the Establishment which they loved, they could not find, in its sabbath ministrations or week-day services, the doctrine which was dear to them. To overbear such men is the highway to put an extinguisher on the Christianity of our land, —the Christianity of our ploughmen, our artisans,

our men of handicraft and of hard labour ; yet not the Christianity theirs of deceitful imagination, or of implicit deference to authority, but the Christianity of deep, I will add, of rational belief, firmly and profoundly seated in the principles of our moral nature, and nobly accredited by the virtues of our well-conditioned peasantry. In the olden time of Presbytery—that time of scriptural Christianity in our pulpits, and of psalmody in all our cottages —these men grew and multiplied in the land ; and though derided in the heartless literature, and discountenanced or disowned in the heartless politics of other days, it is their remnant which acts as a preserving salt among our people, and which constitutes the real strength and glory of the Scottish nation.

I beg to apologize for having occupied so much of the time of the Assembly, and would only now say, in conclusion, that, while on the whole I am inclined to prefer to any other change or abolition I have heard of, the continuance of the existing patronage, with a veto by the majority of the people, I would desire to be understood, that, in all I have expressed, I have done it with the feeling of much diffidence ; and if there be a firm certainty in my mind at all, on any single point connected with this argument, it is only of one thing,—that no good result will come, even from the likeliest of our mere outward and constitutional arrangements, apart from the personal Christianity, be they patrons, or ministers, or people, of those among whose hands the working of this new-formed mechanism is to be shared. The frame-work of our Church may be better moulded, and its parts put into goodlier adjustment

than before; but, like the dry bones in the vision of Ezekiel, even when reassembled into the perfect skeleton, and invested, by a covering of flesh and skin, with the perfect semblance and beauty of a man—so our Church, even when moulded into legal and external perfection by human hands, may have all the inertness of a statue, and with the monumental coldness of death upon it, till the Spirit of God shall blow into it that it may live. I confess that, on the one hand, I sit more loose to the constitutional question, when I think that, from the hands of Christianized patrons, heaven can make the rich blessing of an efficient ministry to descend upon us; and that, on the other, I cannot partake in the vaulting confidence of many of my brethren, when I think that, in the hands of an unchristian people, a church may wither into spiritual destitution, bereft of all her graces and all her godliness. We occupy a singular position between the nobles and the population of the land; and I will not say but that the Christian independence of the Church is just in as great danger from the one quarter as from the other. I have the satisfaction of thinking that, even in the days of most arbitrary and unrestricted patronage, I ever contended for the Church's independence; and that, however unquestionable the right of the legal patron who signed the presentation, it was our unscathed prerogative to sit in judgment on the qualifications of the presentee —not in the limited sense either of moral or literary qualifications, but on all qualifications, in the most general meaning that could be affixed to the category, on the *qualis* in counterpart to the

talis, on the *qualis minister* for the *talis populus*, or if such was the minister who ought to be appointed to such a parish, for the Christian good of its families. The due administration of such a power might have disarmed almost any system of patronage of its mischiefs; and, on the other hand, there is no system, whether of patronage or of popular election, that will ever work prosperously without the pure and the righteous exercise of it. And, therefore, whatever changes the system of our patronage is to undergo, I trust the Church will never let down the function which belongs to her; and as on questions of principle she has often withstood the presentations that were signed by the patron, so, on the same questions, that she will continue to withstand presentations, however signed by the patron, and however countersigned by the people—great in her virtuous opposition to the princes and the potentates of the earth; and greater still, if ever called to such a combat—greater still in her virtuous independence, whether of the frowns or the hosannas of the multitude.—I conclude with proposing the following motion;—"That the General Assembly having maturely weighed and considered the various overtures now before them, do find and declare, that it is, and has been ever since the Reformation, a fixed principle in the law of this Church, that no minister shall be intruded into any pastoral charge, contrary to the will of the congregation; and considering that doubts and misapprehensions have existed on this important subject, whereby the just and salutary operation of the said principle has

been impeded, and in many cases defeated, The General Assembly further declare it to be their opinion, that the dissent of a majority of the male heads of families resident within the parish, being members of the congregation, and in communion with the Church, at least two years previous to the day of moderation, whether such dissent shall be expressed with or without the assignment of reasons, ought to be of conclusive effect in setting aside the presentee (under the patron's nomination), save and except where it is clearly established, by the patron, presentee, or any of the minority, that the said dissent is founded in corrupt and malicious combination, or not truly founded on any objection personal to the presentee in regard to his ministerial gifts or qualifications, either in general, or with reference to that particular parish; and in order that this declaration may be carried into full effect, that a committee shall be appointed to prepare the best measure for carrying it into effect accordingly, and to report to the next General Assembly."

A

FEW THOUGHTS

ON THE

ABOLITION OF COLONIAL SLAVERY.

ADVERTISEMENT.

THE following Paper was prepared upwards of fourteen years ago, as a Preface to one of MR CLARKSON'S Pamphlets, which was to have been put in circulation around the neighbourhood of Glasgow, by the ABOLITION SOCIETY that is instituted there. But the process which I have ventured to recommend, does not altogether meet the views of many Abolitionists; and neither have I found that it meets, at every point, the views of the West India Planters. Nevertheless, there is at least a theoretical beauty in the process, which might, perhaps, gain for it some degree of attention; and as to the experimental soundness of it, we have the testimony of Humboldt, who, in the course of his travels through the Spanish part of South America, saw whole villages of emancipated Negroes, who had achieved their liberation in the way that is here delineated.

It should be understood, that our numerical details are given only for the purpose of illustration.

THOUGHTS ON SLAVERY.

It must be still fresh in the remembrance of many, that the efforts of the British public, for the abolition of the Slave Trade, created the liveliest alarm in the minds of those who were connected, either by trade or by property, with the West Indies. And now that the measure has been carried into effect, and the trial has been made for years, of finding the requisite labour without the importation of negroes from abroad, it is palpable to all, that the forebodings which were then awakened have not been realized. That the West Indian interest has had to sustain reverses and difficulties, under the new system of things, is undoubted, but these were not at all connected with the abolition of the Slave Trade. It is even the opinion of many proprietors, that an impulse of prosperity was given to our whole colonial system in the west, by a measure which was regarded beforehand with all the terror of an approaching death-blow; and that it in fact warded off the very extermination of which it was proclaimed to be the harbinger. At all events, the dread imagination has turned out to be a bugbear. Both Liverpool and Glasgow havesurvived an event which, in the belief of many, was to annihilate them; and both are alike the living evidences of a native and inherent vigour in commerce, that places it far above the need of such wretched auxiliaries as either fraud or violence to sustain it

Another abolition is now in contemplation,—an abolition not of the Slave Trade, but of Slavery itself; and the perfect safety of the first, seems to have had no effect in softening the dread or the disquietude that is felt because of the second. There is a recent pamphlet by Mr Clarkson, that is well fitted to meet, and, perhaps, to remove the apprehensions of the West India proprietors. It is entitled, "Thoughts on the Necessity of Improving the condition of the Slaves in the British Colonies, with a view to their ultimate Emancipation; and on the practicability, the safety, and the advantage of the latter measure." He first addresses himself to the question of right, and occupies sixteen pages with what might be called the juridical part of his argument; which, perhaps, is, neither so useful nor so convincing as are the statements that follow, and throughout which he addresses himself to the interest of the slave-owners. By these statements he seems very clearly to prove the success wherewith large and even sudden emancipations have been already accomplished, besides the happy result of certain partial experiments which have been made within the limits of the British colonies. The comparison, in point of cheapness, between free and forced labour, is particularly important; and, on the whole, it is fondly hoped, that the perusal of this little work, by the most eminent labourer in the cause, will serve both to enlighten its friends, and to disarm the antipathy of its adversaries. It is worthy of especial notice, that he who is best fitted to expound the views of the abolitionists, nowhere supposes that the emancipation is to be

immediate, or that the work is to be done with a rash and rapid hand, but that in every step of the preparation for this great event, regard should be had to the interest of the proprietor, as well as to the comfort and principles of the slaves.

It is much to be regretted, that the abolitionists and the planters have hitherto stood at such an impracticable distance from each other; and more especially that a whole class of men, comprising in it many humane and accomplished individuals, should have had such an indiscriminate stigma affixed to them, by the more intemperate advocates of a good cause. There is a sacredness in property, which a British legislature, in that calm and equitable spirit by which it is so honourably characterized, will ever hold in reverence; and every thing ought to be done consistently with the great object of a full and final emancipation, to tranquillize the natural fears of the slave-holders, and, it may be added, to meet and to satisfy their natural appetite for justice. On the part of the abolitionists, there is a frequent appeal to the abstract and original principles of the question. But, on the part of the proprietors, it may be asked, who ought to be at the expense of reforming the mischief that has arisen from the violation of these principles?—whether the traders who have hitherto acted under the sanction and the shelter of existing laws, or the government that framed these laws? —whether the party that have been lured into a commerce which they found to be tolerated and protected by the state, or the party that, by this very toleration, may be said to have given their promise and their authority in its favour?—whether

the children who have been misled, or the parent who has misled them?—whether, in a word, the men who have been singled out for the execration of the public, or that same public, under whose observation, and by whose connivance, the property that they would now seize upon has been legalized, and its present possessors have made their sacrifices of time, and labour, and money, to obtain it? It were a noble achievement, this conversion of slaves into freemen; and therefore the more important for its ultimate success, that in every step of its prosecution there should be an even-handed justice to all the parties concerned. More especially, would it serve to accredit the philanthropy that is now so widely and so warmly embarked upon this undertaking, did they who advocate its designs also bear their part in the expenses of them; and it would do much to allay the fermentation that now is among the West India planters, could they have any satisfying demonstration from Parliament, that, however intent on the emancipation of their slaves, it should be so devised and carried into effect as not to infringe on the present worth of their patrimony.

The following suggestion is the more valuable that it hath come from a gentleman who is himself a very extensive West India proprietor; and that, while it holds out a complete remuneration to the owners of slaves, promises the conveyance of them into a state of freedom with a speed and a safety that ought to satisfy the most sanguine abolitionist.

The scheme may be expressed generally thus: —Let Government purchase from the West India proprietors, at a fair valuation, one day's labour

in the week of all the slaves in their possession. This can be done by paying one-sixth of their whole price; after which, each slave hath at least one day every week, in which he is a free labourer, and might earn for himself. He of course becomes the absolute owner of what he thus earns; and let it be competent for him, when it has accumulated to a sufficient sum, therewith to purchase, at a certain regulated price, another free day in the week. Having thus two days to himself, he is able to accelerate his future purchases of freedom; and thus, as the fruit of his own industry and care, might he, in a very few years, work out his complete emancipation.

Or the scheme may be made still more intelligible, when illustrated by numbers. Let the whole slave population of the British colonies be 800,000. At £50 each, which is a high estimate when thus made to include all ages, the sixth part of their whole value to the owners is short of seven millions. By funding this sum to the credit of the proprietors, one day's free labour to each slave might become the universal law of the British West Indies. The registry of slaves gives every facility for assigning the shares of this stock to the respective proprietors, whether they be principals or mortgagees upon the estates. And when once this arrangement is made, a patent and a practicable way is opened for the full deliverance of the negroes from a state of slavery. Whole gangs are not unfrequently hired out at 3s. 4d. currency a-head per day, and their maintenance: and there can be no doubt, from the difference between free and forced labour, that an ordinary working slave could earn

for himself, on the day that is his own, at least 3s. 4d. sterling.* This sum weekly is more than £8 a-year, or about a sixteenth part, perhaps, of his whole value; and for which last sum, therefore, he could, in less than three years, purchase another free day each week. With the earnings of two free days, he could, in another three years, purchase two more, and then, in a year and a half, could work out the freedom of his whole week, or his entire emancipation. At all events, in seven or eight years, each individual, if in health and full strength, could work out his own deliverance from slavery; after which he might proceed to do the same for others of his family, if he has one. The freedom of a woman, when once accomplished in this way, would, by the existing law, secure the freedom of all the children that are afterwards born by her; and this would be of prime importance in extending the work of emancipation. The process is easily apprehended; and seems to meet all the formidable difficulties, and to combine all the most desirable advantages both to the slave and to his proprietor.

For, first, in reference to the slave, his emancipation cannot take effect till after he has been fully prepared for it, by the habits acquired during a long course of industry. These habits form the best guarantee of his fitness for the new state of freedom on which he is to enter. And there is nothing sudden or desultory in this transition. He at first is made to taste of liberty by having one day of it in the week; and this liberty can only

* It should be remarked, however, that free negroes are hired at rates which are exceedingly various in the different colonies.

be enlarged by the good use that he makes of that which he has gotten. He at length reaches the condition of entire freedom, by a process, the very description of which is, in itself, the best proof of his being a right subject for freedom, as well as the best preparation for it. No artificial education that can possibly be devised, would answer so well as this wholesome stimulus to exertion and good management.

But, secondly, the slave who idled his free time, whether in sleep or in amusement, would of course make no further progress towards a state of freedom. He would live and die a slave because he chose to do so. They from whose liberty most danger is apprehended, because of their idle or disorderly habits, would, by the very tenure on which it was held out to them, be debarred for ever from the possession of it. And yet there can be little doubt, that slavery would rapidly decay and ultimately disappear under such an economy. There would be a piece-meal emancipation going forward—a gradual substitution of free for forced labour—an increase of regular and family habits—the growth of a better constituted population—an experience, on the part of planters, of the superior advantage of free labour, that would at length incline them to forward the cause of emancipation, and establish such a common interest between the two extreme classes in the colonies, as might ward off that threatened explosion which has so long hung over them.

And, thirdly, were such a process established, there would be an effectual protection to the colonies from the disquiet and the disturbance of any

other proposals for emancipation. For were this object once set a-going in this one way, no other way could or ought to be entertained for a moment. The slaves must, under the system that is now recommended, be made conclusively to understand, that it is by their own persevering labour and frugality, and by this alone, that they are to make sure and speedy progress towards the consummation to which they are so fondly looking forward. Otherwise, the method is paralyzed. The industrious slave, who might otherwise embark with ardour upon this attempt, and persevere in it with unwearied constancy, and be cheered onwards by the brightening of his hopes, as he advanced nearer every week to the fulfilment of them,—he would be quite distracted and disheartened did he know of other methods in agitation, by which the idlest of the gang might come to emancipation as well as he, and all his labours have been rendered useless. It were a sore provocation to him, that he had wrought so fatiguingly, and paid so faithfully for a deliverance, which at length others had come at without any such expense, either of money or of enjoyment. So that, if this particular method shall be adopted, it seems quite indispensable that all other methods, but those of purchase, shall be finally closed. And it does seem no small recommendation of the plan in question, that while compensation is thereby rendered to the planter for each of his slaves who is liberated, it is done by a process which at once trains them for a state of freedom, and confines them to the only safe and slow way by which they become prepared for the full enjoyment of it.

And again, in reference to the planters, it is thought by many, of such a proposal, that it is peculiarly accommodated to their interest. For, not to speak of the instantaneous satisfaction and calm which it is fitted to impart to the now restless and ruffled mind of the slave population—not to speak of its efficacy to rivet the most energetic and intelligent amongst them to a pacific career of diligence and good conduct, instead of unsettling and throwing them into dangerous excitement—not to speak of the union of interest and policy that is thus established between the master and the more influential part of his labourers, who will now feel their interest to be at one with the peace and good order of the colony, and to be separate from that of those who seek, by violence and insurrection, the object which they are pursuing by a steady course of industry and accumulation,—over and above all these advantages, it is thought that, in this method, there is a peculiar adaptation to the present exigencies of the trade. For, by it the planter can disengage immediately one-sixth of his capital in slaves, and have the full command of it. Should he choose to limit his West India business, he might transfer this capital to other uses. Should he choose to keep it up to its present amount, or even to extend it, he can have the free labour that will be thrown by this measure upon the market. As the process advances, and the slaves begin to purchase additional days of freedom for themselves, there will be the successive withdrawment of more capital—thereby enabling him to come gradually out of the business altogether, or to perpetuate, and even

enlarge it, according to circumstances. In this way, the market for colonial produce may be lightened; or, if there be encouragement, it may be more abundantly supplied. A very likely diversion for a great part of this free labour, would be to ordinary agriculture, for raising the means of subsistence; and this, of itself, might prove a wholesome diversion, to relieve and disembarrass an overdone trade. It is seldom that a merchant can extricate himself from the difficulties of such a trade, by withdrawing from it part of his capital, and obtaining an equivalent for the part thus withdrawn. There is generally a sinking, a surrender, a positive annihilation, and loss of capital, on these occasions. It is hoped that the public, who are intent on the abolition of slavery, will not, through Parliament, which is the great constitutional organ for the utterance of their voice,—it is hoped that they will not refuse this advantage to the West India proprietors. And, on the other hand, it were equally desirable, that the other party, the proprietors, should cease their opposition to a measure thus accompanied with what appears, on every view that is taken of it, to be a very fair and beneficial compensation.

But lastly, in reference to the Abolitionists,—what a field would be opened by this measure for the enterprises of their philanthropy! What a coincidence would be brought about between the interests of the planters, and their own benevolent designs for the amelioration of the negroes! With what a mighty argument might they go forth among these neglected outcasts, when urging them to peace and contentment, and the calm prosecution

of their ulterior objects, the fulfilment of which will at once enrich their masters, and emancipate themselves! Upon such a footing, the Missionaries of the good cause might be admitted, without suspicion, and with perfect safety, among all the plantations; and there is not one of them who could possibly inflict such an outrage on all right and humane policy, as to encourage the expectations of freedom in any other way than the one which the Legislature had provided, and for which it had granted so liberal and advantageous an outset. Every lesson which they urged, would be on the side of thrift, and sobriety, and regular labour; and, enforced, as they could not fail to be, by the rational hope of a great earthly reward, there would be a delightful harmony between these and the higher lessons of Christianity. We should soon see the charm of a Moravian transformation on the habits of many; and it may be confidently predicted, of those who laboured most sedulously on their own day for the sum that was to purchase an immunity to themselves, that they would be the most faithful, through the remaining days, in the service of their proprietors. European friends would not be wanting, to aid and to foster their generous aspirings after liberty; and never was a safer and a quieter path opened for the attainment of this great blessing, than the one that is here recommended—not by a series of exasperations, and struggles, and horrid barbarities, but by those slow and pacific exertions which should bring them onward to liberty in successive footsteps, and thoroughly prepare them for the use and enjoyment of it, by the time that they had been conducted to

its verge. It were indeed a mild, yet noble triumph of Legislation, if such an experiment, on such a theatre, could, without the infringement either of peace or of justice, be guided onward to its successful termination—if it so re-united all interests, as to cement and to satisfy all parties; and it was at length found, that the security of the higher classes was best consulted by the gradual extension of light, and liberty, and the benefit of equal laws, to the very lowest in the scale of society.

There are subordinate details which cannot be entered upon, and which yet, if unexplained, might leave a doubt or difficulty in the mind. It is thought, however, that, in practice, there is no insuperable, even no formidable barrier against the accomplishment of this scheme. The interest of mortgagees could be as effectually guarded as it is now, under the proposed arrangement. And as to the alleged danger of holiday riot and disturbance among the negroes, on their free day, it is not necessary that it should be on the same day of the week to all, either on a whole island, or even throughout a whole plantation. At the first, there need be no more at liberty than one sixth of the negro population at a time, upon any estate; many of whom would most certainly be at hard, though voluntary work, and all of whom would be under the restraint of those laws which enforce decency and good conduct among all classes.

END OF VOLUME TWELFTH.

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